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Our Graduates' Pulpit.

SERMON TO YOUNG MEN.

PREACHED IN VICTORIA CHURCH, MONTREAL, MARCH 4TH, 1894,

BY REV. W. D. REID, B.A., B.D.

"Is the young man Absalom safe?"—2nd Samuel xviii:29.

A short time before these words were uttered, a great battle had been fought between the armies of David and that of his rebellious son Absalom. Victory had declared itself in favor of the royal troops, and a messenger had been despatched to the anxious father with the tidings, that his rebellious son had been defeated. Instead of rejoicing at the success that had been achieved by his general and his

army, his heart immediately goes out in pity and compassion for his wayward son. He begins to tremble for Absalom lest the stern sons of Zerah should mete out to the young man that punishment which he so richly deserved, and in an agony of fear the father cries out, in the words of our text, "Is the young man Absalom safe" ?

In taking these words for my text it is not my intention to deal with them further in their textual connection, but will endeavor, in a very practical manner, to apply the question of the text to different phases of the lives of the young men who are in this church to-night.

In studying the life of a young man of to-day there are many things regarding which we may enquire "Is the young man safe."

We will enquire.

I. Is the young man safe as far as a successful worldly career is concerned? Is his success as a business man, or as a professional man, or as a mechanic, etc., assured? From the standpoint of the man of the world is the young man going to make a success of life? Now, while I do not by any means say that this is the most important subject for a young man to consider in starting life, still undoubtedly it

should be one for very serious meditation. When a youth has emerged from boyhood, and his mind has untrammelled itself from the credulity of childhood, one of the first questions that should claim his serious consideration should be: how am I going to make my way in the world? And the sooner he faces this question the better for himself. The sooner any young man makes up his mind that the stern battle of life is before him and has got to be fought by himself the better for all concerned.

Now, one of the first questions to be considered along this line is, for what business, profession or trade am I best adapted? For what particular sphere in life has nature given me the best qualifications? I believe there is not a young man here to-night to whom God has not given abilities that will shine in some particular sphere better than in any other and in that place, and in that alone will he accomplish the greatest success of which he is capable. So many young men simply drift into some sphere of life for which they have no ability, and consequently their lives are comparative failures. So often we hear the sad refrain- "What I might have been." The majority of young men to-day

determine their life-work, not from any choice in the matter, not because they love it, or have any peculiar adaptability for it, but simply through force of circumstances, or because of environment. There are very few men who have strength of character sufficient to rise triumphant over circumstances and environment, and with a calm, clear head choose the calling in life for which they are best adapted. There are men away back in the bush, far from centres of population, who have spent their lives in hewing down the forest, and tilling the virgin soil, who had they been educated, would have made professors in our colleges, and who would have left names upon the pages of history, of which the world would have been proud. And there are men in McGill University to-day for whom it would have been ten times better if they had remained upon their fathers' farms, and spent their surplus energy in tilling the soil, or working at the carpenter's bench. There are men in this church to-night who are mechanics, who should have been farmers, and there are machinists who should have been professional men. And there are young men here who are spending their lives as type-writers, clerks and commercial travellers, who should be

in college, and if they were there they would make their mark.

I know of a man who was a born machinist but at the earnest solicitation of his father he went to college. He took a brilliant college course of seven years. But at the end of that time he discovered that he had made a gigantic blunder at the very starting, in studying for a profession for which nature had given him no adaptability. He abandoned the whole undertaking, and went back to the work which he found more congenial, an older but a wiser man. Seven years of the best of that man's life were almost wasted, because he was switched off upon the wrong track, because he did not consider and act upon this fundamental principle laid down: for what am I qualified. Perhaps some of you feel like asking: How am I to discover my proper calling in life? My answer is that there is no cast iron rule or law by which a man can discover his proper sphere, but there are certain indications that will point him in the right direction. Nature generally stamps a man's destiny upon him in characters that will show themselves if carefully sought. There is one rule which I believe with some restrictions can generally be followed, and it is this: Follow

the bent of your inclination. What a man wants to do, and what he takes the greatest delight in doing is generally what he will do best. The advice of a shrewd, clear-minded, level-headed friend, is very often of a great benefit in this connection.

Let a young man then carefully prayerfully and solemnly consider his own character. Let him subject every motive and every qualification to the most searching analysis, and to the keenest scrutiny, and when he has done so and come to a deliberate conclusion as to what sphere in life he is best qualified to fill, let him throw everything else behind his back, and with a firm determination turn his face in that direction; and the young man who does so and enters the proper course has grasped one of the fundamental principles of a truly successful life.

Again, supposing a young man has gone thus far his next consideration should be, "how am I to succeed"? He now knows what to do. His next thought should be how to do it. Now, the next advice I would give in this regard would be: *Let that decision be final.* Never indulge one thought of turning back. Life is too short for a man to run around trying his hand first at one thing and then at another, and any young

man who does so generally makes a failure of life. Young man, "when once you have put your hand to the plow, never look back." Though difficulties and obstacles throw themselves in your way, set your face like a flint, and resolve that by determination and grit you will stem the current of adversity, and if overwhelmed you will be borne down breasting its billows. O, so many young men, to-day are going to accomplish some great feat, and to-morrow they have turned aside because of some obstacles that have come in the way, and are going in another direction. I could point to a dozen or more young men with whom I went to school, and who started out with great hopes and anticipations, for the future, but alas to-day with but very few exceptions they have turned aside, and very few of them have reached the goal for which they started. The old proverb is "A rolling stone gathers no moss," and it is perfectly true in this connection. The will of a young man, who is continually changing his aims and plans in life, becomes weak; he becomes vacillating in all the duties of life, and the result generally is that life becomes a burden and a failure. Young man, choose your profession or business or trade care-

fully, then determinedly carry out that decision and you have grasped two of the fundamental principles of a truly successful life, as far as this world is concerned.

Again, whatever it may be that you have chosen let all your energies go out in that direction, and whatever these duties may be, be earnest and faithful in their discharge. The men who have been successful in this life have not been men who trifled with their duties, or tried to do two or three things at once: they have been men who have given themselves heart and soul to the duties of the hour. Then let there be honest downright hard work. Nothing can be accomplished without a lot of plodding. What is known as "genius" is a grand thing, but the genius of plodding is better. Who are the men that are taking the prizes and medals in our colleges today? Are they always the cleverest men in the class? By no means. Very often the plodder will come out far ahead of the "genius."

"Of the wise and holy Maker

Of the good and gracious God

Men can ask few higher blessings,

Than the gift and power to plod."

Young man, do you want to live a successful life? Do you want to make the most of the period that God

has given you upon this earth? Do you wish to rise to the highest position of which you are capable? Then carefully choose your life-work. When once chosen, determinedly and doggedly stick to that decision, then back these up by earnest attention, and faithful plodding, and if you do so, even if your talents be limited in number, though you may not have the genius with which some are endowed, though you may never make a very great name in the world still in the truest and noblest sense of the term your life, as far as worldly prosperity is concerned, will be a success, and as far as this world's goods are concerned, men will be able to pronounce of you "The young man is safe."

II. But I turn to another side of the subject and ask, "is the young man safe" morally. The Scriptures and experience both answer that the young man who has sin in himself and has no other strength but his own with which to fight it, is not safe. The young man who thinks evil impure thoughts is morally unsafe. Here lies the root of the whole matter. Often our pulpits denounce in scathing language the young profligate who has gone far astray but very seldom do they attack the place where the whole trouble lies.

viz., the thoughts. The old proverb says "the wish is father to the deed," and it is true. You show me a young man who is impure in thought, and I will show you a young man who will ultimately become impure in deed. Yonder is a man who is a thief; did he become a thief only when he appropriated his neighbors' property? In the eyes of the law he did, but in the eyes of God he was a thief when he first resolved to steal. Did yonder homicide become a murderer only when he struck the murderous blow? In the eyes of the law he did, but in the eyes of God "he that hateth his brother is a murderer." When did yonder licentious young man break the seventh commandment? Christ answers the question with the words, "he that looketh upon a woman to lust after her hath already committed adultery with her in his heart." You see, young man, what an awfully searching thing Scripture truth is. There are young men here to-night who consider themselves very good young men, who in the sight of God have broken not only the sixth, seventh and eighth but all the commandments. In guarding against sin not only must you guard against the word and the deed, but you must guard against the very thought. You must

cleanse the thought before the life can be pure. And the young man who harbors evil or impure thoughts in his bosom is morally very unsafe. This is a point upon which I feel it is necessary to lay a great deal of emphasis. How often have I seen young men who were faultlessly polite in society, and wearing the most servile and cringing demeanor in company, and were great favorites with the ladies, etc., etc., in conversation afterwards by their remarks and vile insinuations would reveal the filth of thought that lay behind such a faultless exterior. O, young man, purify your thoughts. Do not harbor an obscene thought in your bosom. Do not harbor a mean thought or a low thought. Drive them forth from your bosom as you would a viper, and in your very thinking be pure, be straightforward and manly.

But perhaps some of you object by saying "I cannot control my thoughts." Well if you cannot you should. You may not be responsible for suggestions that may dart into your mind, but you are responsible for the reception you give those suggestions. If you wish to assert your will power you can banish them in time. And not only so but the work of God's spirit in your heart

will cleanse from thence the evil thoughts with which you are afflicted. Look to God for divine strength to overcome this evil and He will enable you to do it. I know from experience whereof I speak.

Again, young man, in order to be safe you must be pure in speech. There are many ways in which this admonition may be transgressed. One of the most common is by swearing, and taking God's name in vain. One can hardly pass a few loafers upon the street corner without hearing some profane language before getting out of hearing distance. There are young men here to-night who are addicted to this habit, and who very frequently break the third commandment. O, young man, I beseech you to abandon this miserable, senseless sinful habit. You say "I have a violent temper and before I know an oath slips out." But that is no excuse. A young man ought to be ashamed of himself who cannot control both his temper and his tongue. Assert your manhood and instead of allowing these evil habits to rule you, you turn and rule them. You may find it difficult for a while but if you carry these matters to God in prayer, and look to Him for divine strength you will be enabled to overcome.

Then we have another species of swearing which is very common at the present time. We might call it abbreviated profanity. It consists in such words as by Jove, by George, by Jingo, etc. Now perhaps some of you think there is very little harm in such exclamations, still any young man is better without them. These are simply abbreviated forms of larger and worse oaths, and every young man in order to be safe, should endeavor to carry out the command of Christ: "Swear not at all."

Another form of language that should be sternly denounced by every pure minded young man is obscene language. Many a young man uses language when in company with other young men, of which he would be heartily ashamed, if overheard by his mother or sisters. In country places around the proverbial "blacksmith's shop" or "village store" are the places where such language is used, and in the cities around street corners, and at horse racings, etc. Young men, let me tell you there is nothing that will degrade you faster than this abominable habit of using filthy language, or telling obscene stories, and if you value your purity, if you want to be a man in the truest and best sense of the term, shun such places in which such lan-

guage is used, and the men who use it, as you would the fire. Having such filth poured forth in my hearing was one of the worst curses that ever befel me. Shun as you would poison the withering, blighting, contaminating, damning curse of the man of impure speech. Be so pure in your speech that it will always be the same in all places and upon all occasions. Always remember that on the great day of judgment before an assembled world you shall give an account to God for every idle word.

But let us pass on to another phase of morality, viz., purity of action. The other two points with which we have been dealing, viz., purity of thought and word, are very little touched upon by our pulpits of to-day, but most of the thunderbolts of the pulpit are levelled against impurity of action. And these are especially scathing and denunciatory when the party concerned is some person very vague, and uncertain, such as the boodler, the gambler, the drunkard, etc., etc. But to-night instead of spending my ammunition in denouncing some of these most popular forms of sin, I will endeavor to touch one or two of the more subtle forms of temptations to which young men are peculiarly subjected.

Of course the young man who

is a drunkard is not safe. Nor is the young man who drinks any at all. Young man, if you take one glass you are in danger. If you are a moderate drinker you are standing upon the very edge of an awful precipice and at any moment its edges may crumble in. If you want to be safe in action avoid such places altogether. Shun a saloon as you would a quicksand. And there are even worse places in this city than saloons. There are dens of iniquity, which are characterized by Solomon as being "the house of the strange women which is the way to hell, going down to the chambers of death." And the young man who enters one goes into the very mouth of hell. Young man, as you value your happiness either in this world or the next avoid such places as you would the bottomless pit. Turn away from every place of temptation and pass them by.

Now there times in every young man's life in which he is in peculiar danger of sinning it may be thoughtlessly and unconsciously, but still not the less deeply, against young people of the other sex. You perhaps feel like telling me to beware, that I am treading upon delicate ground. I am well aware of that fact, but at the same time, was never

more in earnest in my life than when I say that such subjects as the relations of the sexes should be carefully but firmly dealt with from our pulpits. Thousands and thousands of young lives are being blasted and ruined to-day by the thoughtless selfishness of young men. In speaking this way I have no reference to what may be generally termed immorality, but simply to one young person deceiving another. Now I have not the slightest objection to young gentlemen being in company with young ladies nor to a young man paying his special addresses to a young woman, and undoubtedly Solomon knew what he was speaking about when he said "Whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." But I do object to, as a heinous sin, a young man deceiving a young woman. Often you will see a young man spend all his spare time in the company of some particular young woman for perhaps years, leading her to believe both by speech and action, that he intended to make her his wife, then after having monopolized her time, after perhaps having won her affections, he coolly walks off and marries another. There are dozens of young women to-day, you know them, and I know them, whose

lives have been wrecked and spoiled by just such conduct and who are fading into premature graves.

Young men, although the laws of our land may not take a hold of you for such an act, although society may pass over and soon forget such episodes, still in the eyes of God, who sees all these things, undoubtedly such an act will be looked upon as a sin of the deepest dye. Let then your dealings with young women be straightforward, manly and honest; never deceive either by look, word or action and then you can look for and expect the blessing of God to rest upon you in all the relationships of life. If a young man is pure in thought, chaste in speech, and upright, and honest in his life then of him it can be said from a moralist's point of view, "the young man is safe."

III. In the third place let us ask the question, "is the young man safe"? *spiritually*.

Young man, you may be safe as far as this world's goods are concerned. You may have achieved great success as a man of the world. You may be what is termed by the world a good young man, and from the moralist's standpoint you may be pronounced safe. But if you are not a Christian you are undone. If

you have not been "born again" you are ruined for time and for eternity. After all, this life is but a very small consideration; it is but a stage of preparation for eternity. And O, if you have never found the Saviour you have never yet comprehended the end of your existence. To-night of many a young man in here it can well be said, "the young man is not safe." Why remain in this perilous position any longer? Why not accept Christ and be safe for this world and the next? You may think it is not a manly thing to be a Christian. There are some of you young men who think that religion is good enough for women and old folks and sick people, but it is not the thing for young men. You never made a more gigantic blunder in your life. The noblest and most manly act that ever any young man did, was to come out and openly profess to be a follower of the truest man this world has ever seen. I believe there is not a young man here but what intends to be a Christian some time; then why not decide to-night? Why put

it off? Why give your youth and health and strength to the devil and then give the dregs of a life spent in his service to God? Again, you cannot tell the moment that death may knock at your door and summon you hence. Many young men just as strong, and as healthy as you, are being called away upon every side. Many young men who were last Sunday night in health and strength are to-night in the unknown world. Two weeks ago to-night I preached to two young people in this church who were then in their usual health and to-night they are in eternity, O, young men, I tremble for the safety of some of you. My heart goes out to you, and I long to see you saved. If you value your soul, if you would dread an eternity spent in woe, if you would value an eternity of bliss arise to-night, delay no longer, lay hold of Christ as your living, risen, and personal Saviour. Then of you it can be said "the young man is safe." Safe for time, and safe for eternity.

AMEN!

Symposium.

WHAT ATTITUDE SHOULD THE CHURCH ASSUME TOWARDS THE LABOR QUESTION ?

BY THE REV. J. NICHOLS, MONTREAL.

WHEN the writer received an invitation to take part in a *Symposium*, he did what he thought was a wise thing—consulted a Lexicon. Imagine, therefore, how his sense of propriety was shocked when he learned, that Symposium signified a merry feast, a convivial party, in which the guests drink together and have a jolly time of it ! This seemed rather suspicious on the part of a journal conducted by theological students, and issuing from halls within which morals and decorum are carefully guarded. But reflection brought about a revulsion of feeling. It is to be a sober gathering, after all, with a capable symposiarch at its head, to check any tendencies which there might be to undue hilarity.

The theme commands our respect—"THE CHURCH AND THE LABOR QUESTION." It may be necessary to ask—Is there a Labor Question ? and if so, What is it ? By putting it this way we place interrogation marks after many broad interests, and cover some of the most promi-

nent phases of modern Socialism. Among the triumphs of this nineteenth century must be placed its discovery of the working man. He has come to the front and says he will stay there until he gets his rights. Newspapers, magazines, politicians and parliaments, are giving time, thought and space to the discussion of subjects which bear upon his interests. "We are all Socialists now," is the admission of Sir William V. Harcourt. There is a Labor Question, and it is, -How best to improve the social and material condition of the working man ? This is the question of the hour. When Christian governments put power into his hands, it required no oracle to inform us that he would use it for his own advantage. He has a new conception of the rights of labor ; but this conception does not always take into account the rights of his neighbour across the street.

To obtain an intelligent view of the question before us, it is necessary

to split it up. In doing this we are confronted with the

EXTREMES OF WEALTH AND POVERTY.

Millionaires have multiplied enormously, whilst labor remains lean, for the most part, and sits in its hovel munching a crust. Wealth in the United States ranges all the way up from Levi P. Morton with his \$15,000,000, to John D. Rockefeller, with his \$175,000,000, and the Astor estate with its \$200,000,000. Below these are a score or two with ledgers indicating balances from \$1,000,000 up to \$12,000,000. Now, making all allowance for the sudden striking of rich veins in gold mines, and similar fortunate means of becoming rich, it must be admitted that much of this wealth has not been gathered by honest methods. Britain lays by £240,000,000 every year. The annual revenue from its "income-tax-paying" population, is £900,000,000, while the annual income of its working classes is but between £4,000,000 and £5,000,000. And yet the larger sum is received by but a few hundreds of thousands, while the smaller is the total received by the many millions of the people, in the shape of wages. Five millions of the working classes live perilously near to pauperism, to say nothing of the

tens of thousands in poorhouses, and the tens of thousands who would be better off if they were there, but who prefer to beg their bread upon the street. Side by side with the millionaires of the United States, there is poverty of the most abject description. That poverty, too, is widespread. Much of it is upon the surface and may be seen by all who care to look at it. Much, also, lies beneath, and can be known to only a few, beyond the great Father and the sufferers themselves. The same extremes are found in Canada, though not to the same extent. We have our wealth, while under its very dazzle seethes our poverty. There are many thousands in this country to whom even ill-paid labor is at best uncertain. Women, with large families depending upon them for bread and shelter, and young girls who cannot combine like men for their rights, are the ready and constant prey of the "sweater." Among these, we have the *maximum* amount of suffering and want, pressing where there is the *minimum* amount of strength to resist it. What wonder that the weak go to the wall? The rich are not to blame for the whole of this trouble. Nor, on the other hand, are misfortune, laziness, drink and shiftlessness, to bear the blame

in full. Lassalle has said that "society consists of 96 proletaires and four capitalists," a sharp saying which points out the alarming disproportion and deep cleavage between the capitalist and the laboring classes.

Against this condition of things

LABOR RISES IN REVOLT.

The workingman has discovered that unchecked capital has employed labor under cruel conditions, has overworked and underpaid it. The Sermon on the Mount has been eclipsed by the balance-sheet; profits have been supreme, and industries are fast becoming the heaven of Mammon and the hell of toil. That the laborer has been cheated out of a just share of remuneration for his toil is a conviction which has taken a deep hold upon both him and his friends. To nine out of ten of the working men the remedy for this injustice is a very simple one. But in this they are mistaken. Their proposal means that greedy masters must be contented with smaller profits, and that fewer great fortunes must be made at the toilers' expense. That labor is often exorbitant in its demands, and tyrannical in its methods, and that it often uses strong language and is often astray as to facts, cannot be denied. By these

grave mistakes it is alienating some of its best friends. But it must not be forgotten that the working man is uneducated, that he has suffered much and long from injustice, that the Church has not taken any very special interest in his social betterment, and that a number of unprincipled agitators have stepped in and promised him all manner of impossible blessings. In his desperation he has followed without asking any nice questions. Should he not, on these accounts, be the object of our pity, rather than the butt of our scorn? If we are so much wiser than he is, should we not guide him to calm and thoughtful methods, and save him from his self-elected, but unscrupulous friends? A keen sense of injustice has an awful tendency to wring from overworked and exhausted crowds, a loud and bitter cry; and if this be unheeded, what wonder if now and again that cry maddens into extravagance?

One mistake which labor makes is in throwing all the blame of its misery and poverty upon the capitalist. Especially is this the case with respect to the individual capitalist. He is often as helpless against the influences which surround him, as a straw upon the rushing torrent. As an illustration:—A mill-owner employs

one hundred men at \$1 per day. But he is philanthropic, and properly feels that \$1 per day is not enough for men to risk their limbs and maintain their families upon. So he says, "I will pay \$1.75 per day," and does so. But how is he to compete with the other mill-owners who continue to pay the old rate? As a matter of fact, his philanthropy would soon land him in the bankruptcy court.

To meet this difficulty labor proposes to enforce the principle of

INDIVIDUALISM,

by legal enactment. This principle goes upon the assumption that there is a natural antagonism between man and man, that the essence of our present economic system is, "Every man for himself and the devil take the hindmost." Individual interests are everywhere at variance, as may be seen by the continued struggle among workmen for employment, and the wasteful and bitter struggle among capitalists to find a market. Combines are only expedients for carrying on the war upon a larger scale. It is regarded as legitimate for one man to build up a fortune on the ruins of another man's business, and we are so accustomed to this, that we do not blush at it, but look upon it as a sort of "survival of the fittest." But it is ques-

tionable whether the fittest do survive, unless the most greedy, most cunning and most unscrupulous are to be considered as such. It will scarcely be maintained that these iniquities are in harmony with the divine ideal of what society should be. One other feature of the case cannot be ignored. Capital has been rapidly concentrating, and large companies and combines are gradually forcing the small traders out of the market. The logical evolution of this movement is the ultimate consolidation of the whole capital of the country, when all the small traders will be squeezed out of existence. It may be pleaded that this concentration is effecting large economies, and that it is increasing the wealth of the Dominion. This fact presents matter for gratification. At the same time the common necessities of life are increasing in market value, a fact which is not a matter of gratification to the wage-earner, especially when he finds to his cost, as he does at present, that his weekly income is being cut down. He may enter his protest; but what of that? he can leave it and let his family starve, for scores are ready to take his place.

The abolition of individualism, therefore, is a plank in the labor

platform. It would make the brotherhood of man over-ride individual interests: it would enter upon a general levelling process: it would prevent a man by law from exercising his own personal rights, and compel him by law to surrender them for the weal of the community. In other words, all competition must cease, and all industries and trades shall be carried on by the central government. But such a proposal is both unreasonable and unscriptural. What right has any community to prescribe what a man shall have, or not have? - how many hours he shall work, or not work? what trade he shall follow, or shall not follow? in what part of the country he shall live, or not live? what he shall eat, or not eat? - wear, or not wear? or how much he shall pay for a patch upon his boot? We are certainly ruled by majorities: but majorities have often inflicted the most cruel wrongs upon minorities. I would not give up my individuality to any community, unless I had the most indubitable evidence that it, and all its successors, had large intelligence, experience, and, above all things, the Christly spirit. But, with this evidence, the supposed need for me to sacrifice my individual rights would cease, as then all men would love

their neighbours as themselves. In turning to Scripture it is only necessary to say that individualism is the law of the Book "Every one of us shall give an account of himself to God" God "will render to every man according to his deeds." "For every man shall bear his own burden." That men have abused their individualism, goes without saying: but individualism must not be blamed for this. The abuse springs out of the depraved selfishness of our nature, and we must not expect to cure it by the sacrifice of personal rights. An Act of Parliament, framed and administered by this same selfish human nature, would quickly result in more fraud, tyranny, and corruption than can at present be charged upon individualism. Besides, to take away one of the highest and noblest rights of their nature, from the thrifty, honest, earnest, sober and hard-working members of a community, in order to support the lazy, drunken and improvident rascals who form the other part of it, would be an outrage which could never be tolerated. We may be on the eve of great changes, but this will not be one of them. The Church may fairly be asked to lend her aid in an attempt to make the honest poor, less poor: and the wickedly rich, less

rich. But she should never be asked to take the lead, or the rear, in an act of spoliation. Besides, a dead social level is abhorrent, and all efforts in this direction deserve to fail.

Another phase of the question is the contention for

SHORTER HOURS OF LABOR.

It would not be difficult to show that undue length of toil prevails in highly organized trades; but much more so in trades where there is no organization to voice the sufferings which result, and to demand redress. Ten hours a day in factories, amid the mad rush of machinery, with the constant fear of fines and bad work, flanked by the worrying and vigilance of the foreman, are too severe a strain upon all but the very robust. But when we add to these, the unhealthiness of the buildings, and the extreme unhealthiness of some of the labor, such as that among paint, white-lead, fur-pulling, glass-blowing, plumbing, &c., the evils are intensified to an alarming extent. The hours of farmers, seamen, and those in domestic service, are practically unlimited. Railway-men, and especially those in the freight department, often work eighteen hours a day, the Sabbath included. Many dry goods clerks, grocery clerks, bartenders, &c., work from fourteen to

seventeen hours out of the twenty-four. Few, except city missionaries, and Bible-women, and ministers of the poor man's parish, can lay bare the horrors of the "sweating" system, in which the accumulated terrors of oppression, avarice and disease run riot. The dull drudgery of the victims, for so many consecutive hours, must inevitably result in their physical, moral and mental deterioration. Dr. Richardson and other writers have sufficiently shown this to be the case. If, from long hours of labor, men have not time for necessary reading and thinking, the faculties will languish from inanition. Nor must we forget that ignorance, in a free country, is a great public danger. Democracies are only safe when they are intelligent and moral. Again, the countless thousands, whose only day-story is bed and work, are robbed of the higher joys of our civilization, and are doomed to only the degrading pleasures. Domestic life, too, of which we profess to be so sacredly jealous, partakes of the general injury. How many parents, among the working classes, have leisure to discharge rightly the sacred duties of fatherhood and motherhood? Many fathers seldom see their children out of bed, except on the Sabbath. When

these little ones are left to pick up scraps of questionable knowledge, in the gutters and alleys of their neighbourhood, their future as citizens and Christians is fearfully jeopardized. And yet, forsooth, when we meet with waifs and strays, and city Arabs, and jail-birds, we turn round and rate the parents for neglect of duty.

While it must be remembered that a man's labor is his property, and that while he claims the right to sell just as much of that property as he thinks desirable, at the same time we must not forget that the purchaser has rights also. Surely he may say how much of this commodity he wants to buy. Again, when health and strength permit, or circumstances demand that a man should work more than eight hours per day, who can show a just reason why he should be prohibited from doing so? Would not this be fatal to the vaunted maxim of labor—"From each according to his strength, to each according to his needs"? Again, would not the reduction of hours increase the cost of production, and so increase the cost of living? But, on the other hand, the man who works seventeen, or eighteen, hours a day, displaces some other workman and compels him to

walk the streets. In this there is an argument for a reduction of hours, but there is another side to the question. By the employment of more laborers do you not create the contingency of a probable reduction of wages? In our judgment eight hours are quite sufficient for any man to work, and the British Government has recently recognized this, by making eight hours the official day in all the Government dockyards.—this, too, without any reduction in wages. And when we can persuade all employers to be as generous with their own interest, as these naval lords are with those of the nation and empire, well, we will rejoice!

Then there is the perplexing

PROBLEM OF THE UNEMPLOYED.

Three millions of wage-earners are said to be out of work, to-day, in Canada and the United States. At a low estimate each of these has two others depending upon him for food, clothes and home. Here, then, we have an appalling aggregate of nine millions of sufferers for want of work. Some of these, perhaps, would not work if work were offered to them. But if we deduct one-third on this account, there would still remain enough to make us shudder. The introduction of machinery may

explain this trouble to some degree. One sewing machine will do the work of fifteen people, and thus muscular toil has been reduced by mechanical production. Not only is machinery swifter than fingers, but it is very much cheaper and more untiring. Owing to its high cost, however, production by it can only be carried on by great capitalists. Small producers are being squeezed out to make room for wealthy syndicates and limited liability companies. The employer and the employé no longer know each other, society has become conscienceless, and the soul of the laborer is killed out of him. The toiler is no longer a man and a brother, but is simply a "hand" which must do the bidding of the shareholders. He can read and vote, it is true, but his hands, feet, heart and eyes are all bound to the rushing car of Mammon. Thus, fewer producers are needed, lower wages are paid, and thousands walk the streets unable to find employment.

But

THE GIRL CLERK

is no insignificant factor in this connection. We hold the right of every girl to make the best she can of life. At the same time, while she is doing this, she is taking possession of the office stool, the counter and a hun-

dred other positions formerly held by man. She does her work as well as her predecessor, and at very much lower wages. Consequently she is in much demand by the employer, and sits, a spinster, at her new duties, while the man who would gladly marry her is walking about the streets, unable to obtain either money or work. If something could only be done to turn her energies into domestic service, where they are in such demand, and where they command fifty or a hundred per cent. higher remuneration than she is now selling them for, not a little would be done to relieve the present congested state of the labor market.

Another source of relief would be the

COMPULSORY CULTIVATION OF LAND.

Men hold land in this country for speculative purposes. But why not impose upon it a high taxation, which would compel the owner to cultivate it in order to make it pay? Such a method would provide employment for many thousands who are now idle; and while it increased the productive forces it would, by the same means, increase the ability to consume. Land ownership, under our present system, shirks its legitimate share of public burdens, and unrighteously imposes that share

upon the laboring man. But there is yet another means of relief, and one which should be pressed very strongly. Our cities and towns are the gathering places for all the unemployed, because people are cultivating an antipathy to country life. Now what we need is an honest effort to attract labor back to the soil. This would do much to provide work for the unemployed and to relieve the over-crowded condition of our large centres of population. There are millions of acres of land in the West, and Northwest, which the Government would be glad to deed over to the unemployed for less than the cost of an old song. Here is ample scope, then, for the zeal of the Knights of Labor, and the friends of Henry George generally. It is preposterous to waste time and strength, in demanding "the land for the people," when there is so much land, already, vainly inviting the people to take possession of it.

THE WAGE QUESTION

lies largely at the basis of our economic troubles. Wages are higher than they were fifty years ago; still we have not yet reached an equitable distribution of the profits of labor. Capitalists and employers are laying as much by in one year, as the millions of wage-earners are laying

by in a generation. Sir James Graham says that "the great object of political economy is not the accumulation of wealth, but the distribution of it." If wealth be wrung out of ill-paid labor and be hoarded in banks and stocks, it cannot be said to be helping the country in the best and most popular sense. But if the workingman were given a larger share of the profits of his toil, more money would be free to circulate, and the social condition of the country would be in a more healthy state. It has been stated, in opposition to this, that the wage-fund of a country is a fixed sum. If that be true, then the Malthusian theory is also true,—that "the fewer working people are born the better." But surely this is unworthy of a people over whom Christian principles are supposed to be in the ascendant, and surely the increase of the population should not mean an increase of want. Nor have we any sympathy with that form of Socialism which tells us that the only cure for the greed and selfishness of employers is the conversion of all private capital into state capital, in which all can share alike. In many places, however, the principle of

PROFIT-SHARING

is being successfully tested. It seems to us that the basis of this principle

is that of right. There is no reason in equity why capital should have so large a share of profits conceded to it. If the employer receives in the first instance, a fair interest upon his capital, and upon the wear and tear of machinery, and a good return for his managing ability and time, he ought to be contented with a share of the balance of profits. It is selfish and unjust to demand the whole of the profits upon the labor which he employs, stipulating that the laborer shall have but as scanty a margin as possible for what he does. The intelligence, skill and toil of the working man, are so much capital which he puts into an enterprise with the dollars of the employer, and he is entitled to a share in the profits of the joint concern. How to apportion those profits must depend, among other things, upon the different degrees of efficiency among the workmen themselves. One method suggested is that of the "Wage Co-operative System," which divides the net profits, equally, between the employer and employé. That system, however, makes no provision for the sharing of losses. And yet no system can be equitable which overlooks this contingency. This is a lesson which the workmen must be taught; while, on the other hand,

the employer needs to be taught that wages are not paid out of capital, but out of the production of labor. If this principle could be mutually adopted, exhausting and cruel strikes would pass into history. This would be an immense saving in cash alone. The results of the recent miners' strike, in England, present some startling figures upon this point. In the sixteen weeks, during which it continued, the total losses of the men foot up to \$90,000,000; the total losses of the masters, to \$66,000,000 and the losses of the householder, to \$1,750,000. Surely there is a Labor Question in these figures alone!

But does the Labor Question contain

A CHURCH QUESTION ?

Many say no; but many say yes. We do not wonder that the Church hesitates to answer, for she has never really considered the question. Much less has she attempted to grapple with it. But the problem is now upon her and she dare not shunt it aside. The difficulties in the way may be great; but she has conquered greater, and must not pale before these. She may not be able to entirely unravel the mysteries of the Sphinx; but she cannot afford to be pessimistic. Is she not capable of tremendous expansion? That she

has never mixed with social economics is to her discredit, rather than a justification for not doing so now.

Her first duty, in this connection, should be to catch the spirit of progress, which is breathing in everything around her, and then make herself thoroughly acquainted with the great questions which are at issue. The growing power of capital must be checked and the wage-earner must be lifted to some kind of comfort and freedom. But how? By breaking up machinery? *No*, that would be to commit industrial and commercial suicide.—By forbidding invention? *No*, that would be as impossible as it is undesirable,—By confiscating property? or capital? *No*, that would be to lay an embargo upon thrift. What then? Well, we can give the workingman a sympathetic hearing, when he claims that the hours of labor should be shortened,—when he protests against the drudgery which prevents him from sharing the social, physical, intellectual and moral advantages, which civilization should give to all. We should do our best to Christianize the conscience of capital—if by no other way, then let us restrain its iniquitous exactions, by humane and reasonable laws. “Bear ye one another’s burdens, and so fulfil the

law of Christ,” is the mandate of inspiration, and it commits us to a crusade against all vandalism, and to a championship of the weak against the tyranny and oppression of the strong. The pulpit should become progressive, and urge upon statesmen the importance of giving more attention to the industrial conditions, social character and prosperity of the people. The Church must study how best to apply the moral principles, of the Sermon on the Mount, to economic science. She must make her voice heard upon the absolute necessity of honesty, moderation and fair dealing on the part of the employer and she must insist upon knowledge, thrift, temperance and faithful service on the part of the employé. Make it distinctly known that the Church hates robbery, whether by the foot-pad, or the mob, or by legal enactment, or by the common customs, or by rich professors of religion. Recognize the fact that the workingman, in most of his claims, has right upon his side—the right to rest, to think, to love, to worship,—to have plenty to eat, and to be comfortable at home, if he be willing to do a fair day’s work. Seek better protection for factory girls, as to health and morals. Teach all purchasers to do their

shopping at reasonable hours, and so set the clerk—man or woman—free for rest, mental improvement and recreation. Induce fashionable ladies and gay young fops to desist from making the merchants' clerk stand through the weary day, merely to gratify their vanity. Attack Sunday work in all its strongholds. Work for free libraries; the abolition of tithes; free compulsory and national education, and the compulsory cultivation of the land.

Then the Church must turn round and

TEACH THE WORKINGMAN

a few lessons. Some of his troubles are of his own making, and a few of them were born in his imagination. Some of his proposed remedies are practicable, and some of them are Utopian. The Church may utter scathing denunciations against the wrongs of our social system, but she would stultify herself by adopting Bellamy's fantastic dream, or some others which are dogmatically proclaimed as the only panacea. Among other things let us show them that labor and capital are not necessarily antagonistic, as they suppose—that the quick accumulation of wealth is not necessarily a crime, though it is often spoken of as such—that it is foolish and unjust to fancy that the

"classes" are hostile to the "masses," because they do not sacrifice everything for their sake, and go down and live among them. Urge them to relinquish their own selfishness; to be consistent, and allow others to live as well as themselves. Tell them that while every man has a right to have his living out of the earth, it is only on the condition that he digs for it—tell them that, in spite of what agitators have told them to the contrary, the condition of the workingman has been improving, and is improving, by leaps and bounds, and that he has privileges, and even luxuries, which monarchs could not boast of a few centuries ago. There is a kind of legend, by which a certain class of labor orators, always try to cap a climax, and it is always vociferously applauded by the workingman,—“The government *of* the people, *for* the people, and *by* the people.” The thing is nonsense; it is a demand in which reason is at zero and passion at the zenith. Plato's Republic makes splendid reading, but who can bring it about? We have to do with stern realities. If children were all born equal we might discover some mechanical checks by which the human animal could be kept uniform, like the ladies' feet in China. But they

are born with inequalities in size, weight, physical strength, moral traits and intellectual capacity, and forthwith they go astray from each other, and this in defiance of everything you may do to prevent it. And, in any after struggle for equality, nature will prove too strong, or too asinine, for all your artificial arrangements.

Some would bridge the chasm which separates Dives from Lazarus.

BY LEGISLATIVE ACTION.

If the unscrupulous agitator can get a majority into parliament, pledged to unrighteous methods, honest men may be plundered by legal force, as well as by highwaymen. Dick Turpinism will triumph, and the spoils will go to the victors. From this might come the paradise of labor; but capital, with its embarrassments and losses, would emigrate to more genial climes, and leave us with smokeless chimneys. Thus, in avoiding the scylla of personal freedom, we should fall into the charybdis of organized oppression. This is not impossible. But it can be avoided if the Church will take hold of the Labor Question and guide it by the sound and safe humanitarian principles of the gospel.

And this is not unworthy of her noble and divine calling. It is neither

to her interests, nor to the interests of the Saviour's kingdom, that she should be silent and inactive in this struggle. Tyranny, greed, and rascality will not reform themselves. They must be reached and reformed from above, and by those who have truth, purity and right at heart. Here is a field of usefulness, undreamt of half a century ago, and woe to us if we shirk our responsibilities. If we can only convince these sufferers of the need and possibilities of self-help, we shall do something. So long as gambling, drunkenness, and many other costly dissipations, are indulged in, so long will the idle and vicious covet other people's goods. Without character the most ideal institutions will fail. The Great Governor of the Universe has his plans for the betterment of our race. But this does not mean that we should abandon our ideals—rather that we should cherish them and find in them inspiration for self-denying toil. The aims which mock the control of our puny fingers will bend, groaning, at the touch of an Almighty hand. Let it be seen that Christianity is implacably opposed to all selfishness and tyranny,—that its ministry is not completed when it stands as a sorrowful and consolatory attendant on the miseries of the

poor, with no other mission than to point them to "where the wicked cease from troubling, and the weary are at rest." Let us show that it is no insignificant part of our duty to lift the social life around us to where it will be above the reach of injustice and want. We have bread enough and to spare -- why let others, less fortunate, perish with hunger? Where shall we begin? -- begin just where injustice and want begin. What shall we do? -- do anything the Master would do. Go into politics. Indoctrinate our theological students. Beat down oppression. Lift up social wretchedness. Be an angel of mercy.

THE BRINGING OF THE ARK.

I

So David was made king;
 "For thy God helpeth thee," they said.
 And all the warriors feasted--and they bring
 On asses and on camels meat and bread,
 On mules and oxen produce of the soil,
 Cakes of white figs, bunches of raisins red,
 And cooling wine and oil,
 Oxen and sheep in number none can tell:
 For there was joy in Israel.

II

David the king then spake
 Unto the host of Israel:
 "If it seem good to you and in God's sake,
 Let us to all the people who still dwell
 In all the land of Israel send abroad,
 And to the priests, for surely we do well
 To bring the ark of God:
 For in the days of Saul
 Before it we inquired not at all."

III

And the people said,
 "'Tis right we do this thing."
 And first the blood of sacrifice they shed,
 Then follow to the house God bless'd and bring
 The sacred emblem, shouting every one,
 Dancing and singing -- harps and cymbals ring
 And when the setting sun
 In crimson mist over the cornfields fell
 Then was there joy in Israel.

W. M. MacKERACHER.

Contributed Articles.

EXPERIENCES IN THE WEST.

(CONCLUDED.)

COMING more to particulars, let us glance at some of the more important points in the West. Our route will be chiefly along the line of the Canadian Pacific Railway.

We take Winnipeg as the starting point. This the Capital of Manitoba is situated at the confluence of the Red and Assiniboine rivers. It derives its name from Lake Winnipeg (*wîn*, muddy and *nîpi*, water.) This was the old Fort Garry which in 1871 numbered scarcely over one hundred souls. Its population to-day is about 30,000. It extends to both sides of the Assiniboine River. With the exception of the wild speculations of 1882 and '83, Winnipeg has had an uninterrupted growth, and now stands against the western sky as a very respectable city, where light and fuel and electric cars and paved streets are furnished at a decent western price. Its main street, which, in a treatise like this should not be forgotten, ranks as one of the finest in Canada. It is about 130 feet wide and block paved. There is plenty of room for the gales of winter to make themselves felt along this thoroughfare. There is no sticky, blue clay

to be seen now in Winnipeg. It is kept out of sight by the paving. We have here a great railway centre. Besides the C. P. R. proper, there are six branches, connecting with the United States boundary, Southern Manitoba and points to the North. The Northern Pacific has also a line running to the West. Winnipeg has a great mixture of people and creeds but it is free from dynamiters and heresy hunters which freedom especially is a boon to any country. We have here also the Provincial University, including the affiliated Colleges of St. Boniface, Manitoba, St. John's, Manitoba Medical, and Wesley.

This University is making steady progress and before many years will be able to stand with the older institutions of Eastern Canada. But we must not stay any longer in Winnipeg. From this point let us take a run through Southern Manitoba. Journeying southwest, we arrive at the town of Killarney beautifully situated near a lake which bears its name. A little to the west is Deloraine, a pretty little town, overlooking a gentle slope to the south. This is the town that has direct communication with

China by means of an Artesian well. At least, this was the expectation at the time of my visit. I have not since heard whether China has adopted a Geary law to the contrary or not. For hotel accommodation, this is the poorest in the world. The host gets drunk early in the evening and spends the night knocking at the doors of his guests. Being a guest myself, I was not overlooked in this respect. Otherwise, I spent a very pleasant night. There were two of us and we did not feel alone.

Then we must not forget the rising town of Melita, further to the west. I remember of taking a drive once with another gentleman from Deloraine to Melita. It was after night. About 3 o'clock in the morning we arrived, weary and sad at the commercial centre of Melita. It was then just beginning its career. There was only one hotel, a large tent, and it was full. As we came within the town limits, every man's dog from within a circumference of some miles, began his own, individual howl. The gentleman who was with me said that there must be about 1,000 dogs barking at us. Seeing that he was a student, buoyant and sanguine, I ventured to rebuke him. He felt ashamed when I told him that there could not be more than 500. Each dog had his own bark and it was some time before we managed to reduce the discord to harmony. Desirous of sleep, we climbed into a hay

mow, where in company with many who had desired sleep before us, we obtained rest. Misery does acquaint one with strange bed-fellows. With the dawn, we discovered that we were not alone and unprotected. The hay mow seems to have been used that night by men who had come to the town to work on the railway.

Further west than Melita on this line, we will not go. That would take us to the coal fields and our journey is not with that object. We will retrace our steps around by Winnipeg and turn for the Pacific Coast. Between this southwestern branch and the main line of the Canadian Pacific, lies the fertile district known as Southern Manitoba. It has been most successful as a farming locality. With the exception of an occasional hailstorm and some slight frost, it has so far stood the test

We are now on the main line of the C. P. R. The first town of any extent west of Winnipeg is Portage la Prairie, with about 4,000 of a population. It is in what is considered the best farming region in the Province. Fields of waving wheat extend about fifteen miles, north, east and west, besides a large grazing district along the shore of Lake Manitoba. Portage la Prairie is one of the principal grain markets in the Province. It is north of this some twelve miles that the large farm of 1,280 acres is being worked. It is a thriving little

spot, but is by no means perfect, although the writer himself happens to have been there for several years. It has an Indian school, which is doing good work. The younger generation of the tribe Sioux is receiving a liberal education and is being instructed in the higher spiritual truths.

The Manitoba & Northwestern Railway extends from this point about 180 miles. It travels through a good section of country. The Northern Pacific also reaches this place from Winnipeg. And there is the hazy expectation, too, of the Hudson Bay Railway which will run through this direction. So that, at some future date, Portage la Prairie will be the centre of four railways. Between this and Brandon, a distance of about 80 miles, there are several towns surrounded by large farming areas. In Brandon we find a population of about 5,000. Situated on a hill which slopes to the Assiniboine River, it presents rather a pretty view. To the north of the river is the Provincial Experimental Farm, sloping to the summit of the bank. To the east the Manitoba Central Railway begins and runs through the central part of the province. Here we find another large grain market. Until the last few years the grain was drawn over sixty miles to this place, and during the greater part of the winter the streets were blocked with wagons. The standard time changes here to mountain

time, one hour slower. From Portage la Prairie to Brandon is a pleasant trip on horseback in the spring of the year, when the ditches are full and slightly covered with snow. I would advise the stranger by all means to journey by horseback over this portion of the road, especially if it be in spring. My own experience was unique. I only got into six ditches and was lost only once in the sand hills. Of course that was for several days. But I had another experience over this same road which was even more interesting. I happened one day to purchase one of those animals called bronchos. Being unfamiliar with their individualities, I selected what seemed a gentle little animal. The moment we met there seemed to be a friendship between us, which friendship continued to ripen until my journey began. But it was not one of those friendships which continue without interruptions. Bright and early one Friday morning, in the exuberance of juvenile vivacity, I mounted my little steed, my friendly steed, my broncho, No Arab ever felt such tender emotion for his steed, as pressed through my youthful breast. On we went my horse and I, But halt, what is this? I am on the wrong side of the Railway, I must cross a deep ditch. The broncho failed to make the necessary connection, and I was suddenly apprised of my personality, wet and shattered though it was. Craw-

ling out of the mud, and by no means attributing the disaster wholly to the beast, I began to mount for another attempt at that ditch. But my personality was again brought to mind. This time the ground seemed to rise and strike me. After a third trial, I became convinced that the chord of affection between my beast and me was not fastened by the traditional Gordian knot. Well, after a rest of three days, I again started in Arabian fashion for the rising sun. By the time I reached the paternal roof, I was in possession of a pair of horses, weighing some 2400 lbs., drawing a huge wagon weighing something less than 2400 lbs., and last of all, the broncho, drawing by the neck, with all its force, the wagon and team of horses. I know as well as anybody that action and reaction are equal. I am glad that I was ignorant of it then, or I should have been greatly alarmed lest the motion should have proceeded in the wrong direction. I have never since taken very kindly to bronchos. Some like them but they are not so well adapted as other and tamer horses are for clergyman.

Well, we are still at Brandon. To the north-west of this I remember spending a pleasant summer. It was settled chiefly by bachelors, living in their "Shaks," honest, intelligent men, some of them having liberal educations. The man who leaves the comforts of an

eastern home, to live his lonely life in one of these little shanties, in the desire to benefit himself and country, is greater than he who takes a city. And there are many such. It was here too that my knowledge of the language of paradise gave me some standing. The people with whom I resided were but a short time out from the Highlands. Their conversation was accordingly in the "two talks." On one occasion, in the quiet of my own sanctum I raised the strain of a Gaelic song, which is familiar to all lovers of that dialect. From that hour I was not ill spoken of. Although I was unable to converse freely in that tongue, yet from that day there was the feeling that my sympathies were not wholly dulled to the family's dialect.

My lot was cast one other summer in a region south and west of Brandon. And here I was again the victim of the vagaries of horsedom. I was presented with horse and buggy. The horse, I was informed, had had a very successful career upon the race course. My joy was great for I do like to travel so that there is no need of erecting posts to detect it. Shortly after landing in the district, I was one day being driven by that race horse, that did not need a detective to discover his motion. It was warm and I fell asleep in the rig. My rest was suddenly broken by the dash board caving in. The horse was going round and round. I thought he

must have been unwell. Then again I fancied he was trying to track out a race course on the prairie. once more I thought that this must have been his way of going, for I knew a man once who went west and south at the same time in order to reach the east. But none of these theories worked. Besides it was really no time for theory. For the horse was actually trying to get into the buggy. A closer examination on my part coupled with the common tradition, landed me in the painful discovery that that race horse had what the veterinary called the "Blind Stagers." This was not the first time that this feature of his existence became manifest. Often, in going down hill, the gig and driver preceded and were nicely readjusted by the time that the blind stagers were past, and the horse was again ready for continuous action. But, apart from these eccentricities of horse flesh, my sojourn in this locality recalls to-day many pleasant memories. It was a settlement of Lowland Scotch origin, and I was struck with the outspoken manner that characterized the people. It was about the only time in my experience that the outward act corresponded with the reality; and the result was most beneficial. It was easy there to know your man. There was no beating about the bush, no steering of a *via media*, but a straight forward yes or no, and that "yes" or "No"

corresponded with the thought within. This is really a grand feature of humanity. Dear reader, have you ever yearned for such? Have you not often wished to be alone, away from the shams of life, away were you felt that the outward corresponded with the reality within? You can then appreciate my kind remembrance of those Scottish people. It was a lesson in humanity not to be forgotten. How necessary that our words and acts have something of the real about them! That was not case with the gentleman who came flying into the doctor's office: "Doctor, Doctor, come quickly, my mother-in-law has hanged herself!" "Did you cut her down?" said the physician, "Oh no, I was afraid that she was not quite dead." And this reminds one of the man who came anxiously seeking a rope with which to haul his friend out of the mud. "How far is he in," was the query. "He is in to the ankles," was the reply. "O well then there is no hurry." "Yes, but he is in head first."

There were many features of humanity in this region. These self-made men were there priding themselves on their ability to second a motion in a trustees meeting,² priding themselves too, on the fact that although they had never been to college, yet in the possession of Matthew Henry's Commentary, they had solved the mystery of existence. It often reminded me of the

old anecdote that is told of Dr. Talmage and the self-made man. It is old but some reader may not have heard it. This little self-made man, with a large head, little body, pointed beard, and penetrating eye, accosted Dr. Talmage after the latter had preached on self-made men. "Dr. Talmage, Dr. Talmage, I'm a self-made man—I'm a self-made man." "Well," said the good Doctor, "I'm very glad of that. For you relieve the Almighty of a great responsibly."

There was one little home in this district that I shall not soon forget. A little log house with nothing to attract, but within a perfect bower. The piano and stringed instruments and other luxuries told of what had been. A young couple they were, who had lived amidst the gayety of Toronto life. Reduced in circumstances they were forced to leave the dreamy dance, the festal board, the lamp's flash. All these were their's once, when they little thought of the lonely house upon the western plains, where, shut out from the frivolities of life, they would find time for contact with the mind of Deity. There are many such homes in the West. This is the mystery of existence.—

"Our joys are three parts pain !
Strive, and hold cheap the strain ;
Learn, nor account the pang ;
Dare, never grudge the throe ?"

But, if we go on moralizing thus, we

will never reach the Rocky Mountains. Ninety miles west of Brandon, we enter the North-West Territory. Moosimin is about the first place to stop at. Here is the land of the gophers, miserable little pests, that do the harvesting for the anxious farmer. At the time of my visit, for miles around the town, these little chatterers were at work. The town council passed an order to the effect that two cents would be given for each gopher tail. And so the traditional "small boy" and the Indian went to the slaughter. The Indian, however soon hit upon a new plan. He felt that the gopher would soon be exterminated and his means of livelihood would come to an end. Accordingly, he cut off the tails and let the gophers go in the hope that they would grow on more the next year.

We are now in Assiniboia Territory, 90,000 sq. miles. Here we find Regina, the capital, with about 2000 souls. And we must not forget the *Regina Leader*, which was once edited by the Hon. Nicholas Flood Davin, whose Irish wit has often convulsed the House of Commons. Here, too, the executive Council of the Territories meets. It is expected that some time in the history of the race, a railway will run from U.S. Territory to Regina, and from Regina North-East to connect with the anticipated Hudson Bay route. Should this come about, the western country

will be greatly benefitted. Regina is also the headquarters of the North-West mounted police, who are needed to watch the Indians and destroy all liquor that enters the Territories. Qu'Appelle is another town in Assiniboia. Some persist in calling it "Q'Apple." This is allied in pronunciation to "Point ox Trembles," A l'Englais. And we pass through Moose-Jaw, too, "The place-where-the-white-man-mended-the-cart-with-a-Moose-jaw-bone." About 600 people live in Moose-Jaw. And we must not forget Medicine Hat. An ugly name, but from the standpoint of a prairie town, it is unique. The gently undulating country dotted with grazing herds, the cactus in bloom, the Antelope bounding over the hills, the Saskatchewan River to the north, all combine to impress the traveler that he has touched a place of interest. The repair shops of the C P.R. are here, so that there is always some stir in Medicine Hat. A little further west of this, the new line to the Coast through Crow's Nest Pass, has been surveyed. This will shorten the journey by 24 hours.

Then we pass into the Territory of Alberta, with 100,000 sq. miles. Calgary is the chief place of interest, or, as the gentleman persisted in calling it, "Caligary." The traveler meets here some of those gentlemen who have no souls. Very shallow creatures. They believe almost anything that is against

Christianity. "You cant make me beleive," said one, that "I have a soul." "Well," said the good clergyman, "God has permitted the birth of mental imbeciles and I see no reason why there should not be spiritual imbeciles as well." The last book they read is the book they follow. They do not take time to think for themselves; just learn by rote. They remind me of the little boy in school who was answering the question from Acts which implied that God was not a *respector* of persons. His reply was, that God was not a *respectable* person. The boy had just learned without thinking; he was just a mere machine. And in the dialect of Browning, "So They." Calgary is well situated, with nearly 4,000 ft. of an altitude, and 4,500 of a population. It is the supply centre for the ranchers and miners, that are at work in the surrounding country. It is on a plateau overlooked by the Rocky Mts. Still, the mountains are not so near as one might think. A gentleman was about to walk to them one morning before breakfast. He was prevented, however, by being told that distance was deceiving in that country. During the day he was out with a party and they had occasion to cross a ditch. He began to disrobe. On being asked his reasons, he replied that distance was so deceiving in that country, "Downt yer know." But we must cease our

levity for we are nearing the Rocky Mountains. Yonder are the hills, "tremulously visible amidst dim vapors." Soon the line ascends, and, in the words of Lady Macdonald, "we see, far up in the sky, its delicate pearly tip clear against the blue, a single snow peak of the Rocky Mountains. Our coarse natures cannot appreciate the exquisite, aerial grace of that solitary peak that seems on its way to heaven. But as we look gauzy mist passes over it and it is gone." These are the words of a woman, and, possessed as she is of those finer sensibilities that are less characteristic of the sterner sex, we will leave it to a woman to describe the first impressions of the Rocky Mountains. Here is an education which cannot be obtained in the schools, an education direct from the Father of Lights. The sense of the Infinite that comes over one can never be forgotten. Just as we behold the white lightning quivering in the sky and learn there a lesson of power; so in those mountain peaks, mingling with the descending clouds, we are forced to look beyond mere massiveness to the Infinite One who fills heaven and earth. There are three ranges of the Rockies, the Rocky Mountain range proper, the Selkirks and the Columbian or Gold range. Pass we on through the grassy foot hills, with the herds grazing peacefully under the mountain peaks;

on through the gap which yawns between two vertical walls; on past Pidgeon Mountains, to the "Three Sisters," rising gracefully to greet us. Gorgeous colors of white and gold and purple, and almost every shade meet the eye. At Canmore an observation car is attached, from which an unbroken view of the mountain scenery is obtained. Approaching Anthracite station, the train strikes up the Cascade Valley, toward the Cascade Mountain which, though miles away, appears as a large mass of rock coming boldly to meet us. Passing Anthracite, we halt at Banff. The springs here are considered among the best in the world for medicinal purposes. Some years ago the Medical Association of Ontario, visited them and pronounced them of inestimable value, especially for Rheumatic ailments. The Springs are on different elevations on the east slope of Sulphur Mountain. The most important of them have been improved by Government. The C. P. R. Hotel is beautifully situated. Trout are obtained in Devil's Lake near by, and the mountain goats abound on the neighboring hills. The station itself is situated in the midst of rugged mountain scenery. To the north is Cascade Mountain nearly 10,000 ft. high. A little to the east of this is Mount Peechee, with an altitude of 10,000 ft. Between the Cascade peak and the Railway are the beautiful Ver-

million Lakes. At Laggan, 45 miles farther on, the first of the Glaciers is seen, 1,300 ft. high. This is the point of departure for the lakes in the clouds. Coming to mount Stephen, we reach the summit of the Rockies. Crossing the Kicking Horse river, the scenery becomes more gorgeous. The line clings to the mountain side on the left, and Kicking Horse river appears some 1,000 ft. below. Mt. Stephen is reached, capped with a mass of ice, 800 ft. thick, variegated with all the tints of the rainbow. Shooting through a short tunnel, the next station is Field, and then for the Kicking Horse pass. Mountains rise vertically on either side to the height of about 2,000 ft. Into this chasm the railway plunges with the Kicking Horse river. Onward we speed, now through a ledge in the rock, now to the left to avoid a projecting angle; again to the right. The roar of the train and river together were like the best conceptions one could form of the booming of cannons on the battle field. The next station is Golden, beyond which the Columbia river is seen and the Selkirk range begins. At Donald the Pacific division begins. Here the time changes one hour slower. Crossing the Columbia, the Selkirks are reached through the gate of Beaver river. Further up this river the line crosses to the right bank and rises 100 ft. to the mile until the river is dimly seen 1,000 ft. below. There was great difficulty in building this part of the road owing to the deep gorges that needed bridging. One bridge here rises 295 ft. in height; it is one of the highest bridges in the world. It is here too that great difficulty has been felt from the snow slides which have necessitated the construction of snow sheds. Our course is now to Roger's Pass, down Bear Creek gorge, between Mts. Macdonald and Hermit, the former rising over a mile vertically above the Railway. This is perhaps the most gorgeous of the mountain scenery. From the summit of Roger's Pass the Illicilliwact Valley is seen to the right, and below is the railway turning again and again upon itself to reach the the bottom of the valley. Next we come to Glacier Station with the great glacier plateau on the east. The C.P.R. Hotel is beautifully situated at the base of the glacier, with fountains playing gracefully around it. The next item of interest is the "Loop," to my mind one of the most interesting features on the C.P.R. It is called the Loop, because here the railway makes several turns on itself. First, it crosses a valley, then to the right for over a mile on itself within a few feet of its former course. Then, facing the left it shoots down the valley, parallel with its former direction. Looking back two channels can be seen, one above the

other, cut into the mountain slope. Passing along the Illicilliwaht Valley, Albert Canyon is reached, where the railway stops for a peep into the gorge. It extends some 300 ft. below the track and the water is seen boiling with rage to be free from its enclosure. At Revelstoke a few miles farther on, the railroad is joined by the Columbia river which flows around the north of the Selkirks. A steamer plies this river from Revelstoke to the boundary connecting with Nelson and Kootenay regions. In these latter districts there are large mining and lumbering interests, and from them there is connection with Washington Territory. Leaving Revelstoke we run into the Columbia or Gold range, by Eagle pass, which is seldom more than a mile wide. At Craigellachie, the last spike was driven in the C.P.R., November, 1885, the rails from Vancouver meeting the Eastern rails here. Passing Sicamous with the Great Shuswap Lake to the north, we sight Kamloops, population about 2,000. This town was begun some years ago, around an old H.B. fort. A beautiful spot with mountains rising about 1,500 ft. And here we get our first glimpse of China, from Woo-One-Ching to One-Lung (I don't know where the other was). From this to the Coast we notice a great change in the vegetation. The very leaves are, as the darkey said, "dripping with life."

When passing through Manitoba and the North-West, it was cold and vegetation had scarcely begun. But, now watch the life bursting from every "Emerald bud," from "polished bough" and "Greening hill-side." What a resurrection from the coldness and dampness of winter. And shall we, too, not rise from the death of these material frames into the pure unmixed realm of Diety? These are our words as we behold God in His world, working out its existence, shaping it into some semblance of the Eternal thought.

The scenery from Kamloops to the Coast is not so gorgeous, but very fascinating. For a short distance we run along the south shore of Kamloops Lake. The mountains present a series of projections which pierce the Lake and through which tunnels have been made. Fifteen miles further on is Savonas Ferry. The Railway from this to Port Moody, was built by the Dominion Government and transferred in 1886, to the C.P.R. syndicate. Passing Ashcroft and Drynoch the Railway enters the Thompson Canyon, where the scenery becomes wild beyond conception. At Lytton the Fraser and Thompson rivers are united, the former flowing from the north. Crossing the Fraser we are in sight of the old Cariboo road. The Railway clings to the river on the right, and parallel with it on the left is this old Government road to the "Gold

Diggings.' An interesting bit of scenery it is. Could it speak, this old road would furnish us with some strange history. Its very appearance lifts the imagination into a new atmosphere. The pack mules, the gold dust, the miner's camp—away we are borne into a realm of thought fitted to shape a Shakespeare. In one place this road rises 1,000 ft. above the river, and all along there are wooden bridges connecting the ledges of rock that project over the water, thus adding to the ruggedness of the scenery. Many a bold adventurer has lost his life on the Cariboo road.

But the mountains are now about all passed. We are coming into the twilight and blue sky again. It is a bootless task for any one to attempt a description of the Rocky Mountains. The best I ever heard was that of a man who said that he felt like lying down and roaring when he gazed upon them. And so it is. The more we are in sympathy with the voice of God through nature, the less accurately can we spell out his meaning to us. The man of phlegmatic temperament, can write quite truthfully the thought that is conveyed to him through such scenery. He has received the impression suited to his nature. But that is not the deepest impression that God would make: it is not the impression that appeals to the being hinged with emotion. The latter

cannot be expressed in words. It takes an Eternity to make it known.

Coming to Yale, we find a town of 1,200. The guide book tells us that we will see Chinamen washing gold on the river bank here. It must have made a mistake. They can be seen washing old clothes but not gold. Passing Hope, the country becomes more level. The vegetation also increases in luxuriance. Agassiz is the station for the Harrison Hot Springs. To the south is mount Baker, which is continually snow capped. At the Mission Junction the C.P.R. branch crosses the Fraser to connect with points in the United States. The chief centres in B.C. are New Westminster, Vancouver and Victoria.

New Westminster is a town of about 8,000, situated on the Fraser. It is the centre of large canning and lumber industries. Steamers ply the river east from this as far as Hope and Yale. They call wherever signalled. The passage to Mount Lehman is four bits, (50 cts.) There is a long bit (15 cts.), and a short bit (12½ cts.) The stranger always gets the short bit in exchange. The Fraser river is about three quarters of a mile wide in this part, dotted with islands and very picturesque. The Salmon have been fished for years but do not show any decrease in consequence. The canning process is interesting, but we will not wait to ob-

serve it here. Twelve miles east of Westminster is the Country of the Delta, quite a large farming district. Fruit is the staple. In fact, British Columbia may soon vie with Ontario for the North-West fruit supply.

Vancouver with a population of 20,000, is connected with Westminster by an electric railway. It has one of the finest docks in the World. In 1886 it was a dense forest. It has a steamship service to Japan, China, Victoria, etc. Across the Straits of Georgia is Nanaimo, the great coal depository, with its bed of iron, too, 18 miles long by 4 wide.

In Victoria we find a climate resembling that of the South of England. All through in fact, it is an Old Country city. It presents some interesting features in its Chinese quarters, Beacon Hill Park, Government buildings, etc.

But we must close with but a very brief survey of British Columbia. It is a pleasant country to live in. It has its rains without its thunderstorms, its winter without its snow. Spring opens in February often. The strawberries are ripe in the hotbeds by the 24th of May. Living is high, to the extent of \$30. a month. A number club together, rent a small house and engage a *Cook*, thus lessening the expenditure. But if living is high, wages are correspondingly high. The country is settled by very industrious people. The British Col-

umbian is good hearted, rough, frank. He would just as soon strike a man as not. If he asks the clergyman to call on him he means it, and is not disappointed if he is visited on one of his busy days. At least if he is disappointed, he says so. He is different from that good woman, whom I knew once, who was continually urging the minister to call on her. When he called, "There," she said, "is that miserable character coming to disturb me in my work. I wonder why he can't stay away and let me do my work." But a very different greeting met the preacher. "O, come in," how glad I am to see you, you will certainly stay all day. How seldom you come around" No, the British Columbian is worth 10,000 of such.

There are a few so called agnostics there. But really they are as ignorant of the word's meaning as the Darky who was explaining the sermon he heard. "You've been to church Sambo," "Yes" "What war the text?" "It war a miracle," "What war the miracle?" "It war where 500 people war fed with 5,000 loaves and fishes"—"Where war de miracle?" "O, de miracle war dat dey didn't all bust."

One meets some curious individuals in this western land. I remember one kind old gentleman. He was fond of drink and seldom sober. But he was a kind hearted man. On one occasion the preacher called on him. This was

not a Presbyterian preacher. As usual the host was drunk and was playing cards with some cronies in the smoking room. The clergyman sat out in the kitchen. After a while the good man of the house invited him to have a game of cards. "No," was the deep intoned reply. "Wont you have a glass of brandy?" "No," again came the deep muffled tone. "Well," said the kind man, out of the fulness of his heart, "perhaps, you would like to engage in prayers."

This same kind man and his wife had many an altercation. On one occasion, she took a pot of boiling lard from the stove, and threw the contents on her beloved partner. He jumped out through a window, ran through a stream near the house and came out on the other side, white as snow, invoking Jove's strong arm.

Did you ever bach? If so, you will grasp my meaning when I say that I hached for six months in B.C. By that I mean that I cared for my own boudoir, swept my own floor, (seldom though it was), cooked my own meals, made my own fires, boiled my own plumbs—yes boiled my own rice. Did you ever boil rice? I did! I boiled enough to do two of us all summer. It was on this wise: I told my friend that I was going to have boiled rice for dessert. He paid no more attention to me than if I had been a heathen. And he usually took an interest in my doings.

But my Irish blood was up, and rice I would have. On went the pot, in went two thirds rice and the rest water. What was my dismay when I found the rice running over? On went another pot; into it went the rice from pot No. 1. It was not long until all the pots were on and all the rice, so I thought, that was in the community. My friend came to the rescue. I understood then the reason for his reticence at first. He acted the Good Samaritan, used a shovel, piled rice in a the corner, and our summer's desert was begun.

But such trials as these were relieved by the company of a faithful dog which came into my possession. To begin with, he was a *dog*. To distinguish him from other dogs he was a *bull-dog*. To distinguish him from other *bull-dogs*, he was a *brindled bull-dog*. At the time that I met him he had a disappointed scowl witten on his lower jaw. Apart from that, his countenance bespoke a store of kindly sympathy. This dog became my protector in my lonely routes through the woods. No bear could gaze on him and live. That lower jaw was mesmeric. Many an embarrassment was mine on Sundays especially on account of this dog. After the service began he stationed himself at the door, with paws straight out and head on paws, and eyes on any stragglers who might be attempting a late entrance. His lower jaw was law. I

was spared what might be called a great awakening too. A professor asked a student once how he spent his summer on the mission field. "O said the student I had a great awakening this summer." "How so," said the professor. "It was immediately after each sermon," was the reply. I can assure you there was no such awakening in my congregation, for that lower jaw was always preventative of sleep. At last we parted, that dog and I. A tear stood in his brindle eye. Crocodile, you say? Be it so. That dog knew he was parting from a friend.

There are yet some things unsaid. The mining, the Indian, the Chinaman, I must touch on. B.C. is rich in minerals. It is only now that the country is awakening to this fact. Gold has been found and is still being found in rich abundance. The Cariboo region was a favorite mining spot for many years. There have been \$60,000,000. of gold taken out of it. Tradition has it that in the early days, the miners would come to Westminster and hand out a large sack of gold for a drink. Or they would take some pieces of the gold ore and throw them at the mirrors or other glassware in the bar-room and leave them there for pay. But those days are past. The great difficulty now is, not that gold cannot be found, but that there is lack of capital to develop the mines. Of late, English capital has

been coming into the country and mining is on the increase. Especially is this true in the Kootenay region.

As for the Indians they are distinct from those of Manitoba and North-West. They show traces of a Chinese origin. It is probable that at some remote period Chinamen may have landed on the Pacific Coast and the Indians of to-day may be their descendants. They are a low, sensual, diseased race, filthy and lazy. They have fruit gardens, but beyond this their lives are spent in inactivity. The Indian is called a "Siwash," and the squaw a "Clutchman." They speak chiefly the Chinook language, which was formed by H. B. Co'y for trading purposes. It is easy to master. Two weeks study will make one familiar with it. This is your salutation to the Indian: "Clahoyia Tilicum; Nika delah tilicum Cupa Mika." They have their traditions which are hard to master. The flood is one of these, in which an ark rested on some mountain peak in B.C. This is about as near as they approach our story of the Noachic deluge. They have a mania for carving ugly pictures on trees and boards. There is a series of their carvings in the Redpath Museum, Montreal. They are arranged around a pillar. The idea is that each generation carries on the work of its predecessor until the series is complete.

What they mean by such carvings is hard to say.

The Chinamen abound at the Pacific Coast, Vancouver excepted. They are, to use the Frenchman's description of the measles, very numerous. New Westminster has its Chinatown of low built houses, near the wharf. They huddle into these quarters without any regard for ventilation. Degraded they are, gambling to a great extent. They will gamble the clothes off their backs. They have no affection for one another. They will leave their companions to die on the road. They work cheaply and live cheaply, although they do enjoy a good meal at another's expense. Notorious thieves no matter where they work, they must be watched, and even then manage to snatch something. They are employed largely in hotels, and will steal tea and sugar, though it be but $\frac{1}{4}$ lb a day. These are Chinamen as we see them in Canada. But they are only a caricature of the Chinamen at home. At least this is the verdict of missionaries and others who know.

Miscouche, P.E.I.

They have their headquarters at Victoria. Here the Tyees, the men of wealth, have their being. The Japanese are better specimens, both as regards looks and as citizens.

So much then for "Experiences in the West." Blame the printer for all mistakes and I am satisfied. It is a great country I have touched on. It has a good class of people and room for more of a similar kind. Since the earliest history of the world, the tide of immigration has been west and northwest. From Asia to Europe, from Europe to America on the East, from Eastern America to the Pacific Coast. Men have been ever eager to reach the limit. They must stop somewhere in the region just described. And when it calls to its adoption the united forces of its immigrants working on its large grazing areas, its cereals, its timbers, its minerals, its railway and steamship communication, there is nothing to prevent its growth into one of the greatest countries in the World. "Go West, young man, go West."

W. T. D. Moss.

PERSONAL DEALING WITH THE SABBATH SCHOOL SCHOLAR.

EVERY Christian worker now feels that the great purpose of the Sabbath School is not to relieve parents of the responsibility for the religious instruction of their children, nor is it a substitute for the regular church service so that those who attend the one do not need to be present at the other; much less is its purpose to furnish entertainment for the rising generation. Its end must be the conversion of the scholar and his growth in grace. Every one now believes that the mere communication of facts is not education. There must be a grappling with the relations and grounds of these facts so as to thoroughly understand them; and the training which the mental powers receive in this process is the true education. So in the Sabbath school the memorizing of Scripture, and the diligent study of the true interpretation of it are in vain unless they prepare the way for a change of heart and an entire consecration to Christ. Hardly any Sabbath school teacher is now satisfied to communicate to his pupils merely the facts about the Saviour or the leading doctrines of the Bible. Many of our scholars know these facts and doctrines as well as their teachers and to go over them again and again in the old familiar language is as dry and uninteresting as a twice-told tale.

It is true there must in every case be a certain basis of knowledge on which alone the scholars' faith can rest. To get that basis of religious knowledge into the heads of those who have it not we must diligently use every proper adjunct to attract them to the Sabbath school and interest them in its instruction. Good music, helpful hymns, attractive rooms, hearty exercises, graphic teaching of the facts or doctrines contained in the lesson are legitimate as MEANS, not as ENDS. Our topic meets the teacher at this point and supposes him to be asking, "How can I bring all these appliances to bear more directly on the spiritual life of these children?"

Now the answers which might be given to such a question are as many and varied as the circumstances of the teacher and his scholars, the peculiarities of their mental constitution, religious training, and of their past experience. The living teacher must be continually drawing on his own power of putting the truth in fresh and original ways, and leaving his mind open to the suggestions of the Holy Spirit as to how he ought to approach this one and that one at this particular time. No calling makes such demands on the originality and individuality of the man as communicating religious truth and awakening religious

life. But usually the more successful a teacher is in this direction the more he is conscious of his limitations and the stronger becomes his desire to improve himself and extend his power. Dissatisfaction with one's present position is ever the condition of progress. I know scarcely anything about the methods of teaching adopted by the Sabbath school teachers of this city but I venture to suggest certain directions in which Sabbath school work might take a more personal form than has been common in many quarters of our Dominion in the past.

I. SKILFUL QUESTIONING; ON THE LESSON IN THE CLASS.—First of all we need to interest our scholars in the section of Divine truth before us on that particular hour. This is often not an easy task. If the line of thought we have prepared is evidently not doing it we need to supplement it or change it on the spur of the moment. The point of interest must be found in something in their tastes or views of truth; something which is intensely attractive to them. When they have become interested in the doctrine or character under discussion a series of carefully prepared questions ought to be put to them bringing the truth home to their own consciences. It is well to cover up our intention in these till the very last one, and so if possible execute a flank movement upon them. If they see where we are leading

them they will often even unconsciously steel their hearts against the message. But when it falls upon them as a mild surprise the effect is produced before they are aware of it themselves.

For the sake of illustration we might frame a few questions on some of the lessons we have lately had in the Sabbath school. Suppose that the teacher has before him the lesson on Jacob's prevailing prayer. The first thing would be to show that the Unknown One began the struggle, that at first the stranger seems to have been holding Jacob back from something that he wanted to do. This would probably arouse some interest because the common idea has been that Jacob from the very first hung to the stranger until he got him to give him something that he was apparently reluctant to bestow upon him. But before gratifying their curiosity as to what God was preventing Jacob from doing I would interpose such a question as, "Did God ever hold you back from anything that you wanted to do?" Following up such a question would lead you into very close quarters with them before they would be fully aware of it, and you might have an opportunity of being personal without seeming to be so. It is always a question how far it is wise to press such a matter in the class. Probably it is ordinarily well to go far enough to suggest to the conscience

the application and then pass on to another point.

On the same lesson a somewhat different course might be taken, such as Why was God holding Jacob back? Why does He hold us back from doing certain things? Does He love us because we are good? Was Jacob good? Did God choose him because he was better than Esau? Does God wish us to be His children? Are you His children? Why not? It cannot be because you are not good enough but because you decline; for He offers himself to be a God and Father to you. What have we got to do in order to be His children? Then shall we do that now? After such a conference the class might bend in a short prayer of self-dedication. This can only be done very occasionally when the interest seems to warrant some special action.

Taking the lesson for next Sabbath (April 15th) the questioning might run something like this: Why did Joseph's brethren sell him? Why did they hate him? Why do we hate Christ? Some of them would probably demur to this. Then we might ask: Do you love Him? How do you know that you love Him? What keeps some people from surrendering to Him? Have you surrendered? What is keeping you?

Did Joseph's brothers believe that his dreams were from God? Then were they trying to defeat God's purposes?

Can any man defeat God? Did you ever try to defeat God? Have any of you ever felt impelled to be better boys? To live nearer to Christ? To take Christ with you? What did you do when you felt this? Where did this impulse come from? What does God want to do with us? Why then should we try to defeat the purposes of God?

Perhaps at some of these points we would be met with a dead silence indicating that our pupils were not prepared to commit themselves to a definite opinion or to open their hearts any further. In most cases it is not wise to press them further but to proceed to another point of the lesson.

II. PERSONAL APPEAL IN THE CLASS OR ALONE.—Such questions as I have outlined are certainly a series of personal appeals but they might be put to some classes collectively and that would make it much easier and in most cases more advisable to put them. But in addition to these general questions, many experienced teachers deal directly with the individual scholar by name in the closest and most personal manner. This can generally be successfully done only after study of that scholar's disposition and religious ideas. A teacher who has rudely blurted it out without thought or care need not flatter himself that he has done his duty. A teacher who succeeded in winning for Christ the most of a class that was on the eve of being

expelled from a certain Sabbath school, did so after many months spent in careful study of the boys, during which she invited them regularly once a week to her house, and there, in the freest and most gladsome social intercourse, found out what interested them most and what was their point of view in theology, their code of ethics, their standard of honor, &c. Then she could more easily find the common standing ground from which she could make a really powerful appeal on behalf of Christ's claims upon them. Too often subsequent results prove that the Sabbath school teacher in making such appeals might as well have been speaking in Arabic.

But in addition to these appeals in the class, I think it important in our system for every Sabbath school teacher to see every one of his scholars ALONE. We inherit a great deal of constitutional shyness especially on matters of religion, (unless indeed we have had the good fortune to have been born in the Emerald Isle!) There is little use in trying to get a typical Presbyterian to lay bare the secret things of God's dealings with his soul before a crowd of curious listeners. Some boys and girls of the very finest spiritual fibre often inherit a good deal of this religious modesty, and if we thoroughly understand it we cannot but respect it even where we think it mistaken.

Now it is not easy to see many of our

scholars alone. The nature of their homes renders it impossible there, and a good deal of skill and tact is necessary to accomplish it in an easy and natural way elsewhere. We need to be on the lookout for an opening to make an opportunity, such as taking a walk with them after school, or when we call upon them at home, or inviting them to our home, or finding them sick. The main thing is to avoid being stiff and formal about it, for that will often frighten them and quickly seal up their mouths and hearts also.

In all these conferences with the young I think it well to avoid anything like a domineering tone on the one hand, or hysterical excitement on the other. We need a deep, lasting earnestness, and not an ill-balanced feeling which works itself off in a paroxysm of excitement, and then flutters itself that its duty has been done. We need to become partakers of the calm patience of God; and to remember how persistently He appeals to men's reason and affections, rather than to any temporary and uncertain feeling.

I find that the most successful teachers sometimes quietly but clearly set before their scholars the fact that Christ can do without them. The loss of them will undoubtedly pain Him, but His anxiety is for them and not for Himself. We have so multiplied pleading appeals that the impression is often given that it

would be a wonderful condescension on the sinner's part to accept Christ, that the kindness is on the side of the saved and not of the Saviour. Anything which is unduly pressed upon our attention and which we think we can easily obtain at any time is stripped of its value in our eyes. We need to counteract the effect of such soft sentimentalism by occasional statements of the dread alternative of refusing the way of salvation, provided for us through the mercy and love of the Most High. Yet this should always be done very tenderly.

III. WISE AND CAREFUL DEALING WITH THOSE WHO HAVE COME TO A DECISION TO BE CHRIST'S.—Presbyterians have sometimes been charged with giving too much attention to the edification of saints and not enough to the conversion of sinners. But from results it would appear that our traditional policy has not been carried out as thoroughly or as wisely as it might have been. A very large number of our young people, after being hopefully brought in, have been chilled by the coldness of our average membership, and have either drifted back to the world, or found their home in other communions.

Just now in this community the Sabbath school teacher meets with a special interest on the part of the young in the things of Christ. There is a new religious atmosphere in the homes of many of them, and they are seriously thinking about

the conditions of their own salvation. A very large number of them have signed cards pledging themselves to be Christ's; some of them have been admitted to the membership of the Church and more will follow in due time. No doubt many of them have moved with the crowd without any very definite conception of the central idea in the movement. A Sabbath school worker told me that all the scholars in his school had signed the cards, except a very few, but that he was more hopeful of these few than of almost any of the rest. We need not carp at the fact that in every movement of the kind there will be many varying degrees of conviction and sincerity among the professed converts. The point is that the Sabbath school teacher and the Christian worker find themselves face to face with an increased interest in the matters of the soul and how shall they improve it. Many of those who decided for Christ find the time passing by, and discover no very marked change in their experience. What shall we do with them? Shall we treat their profession as a well-meant mistake on their part? No! I think we ought to treat it as a sincere and real transaction between them and Christ; and strain every nerve to help them to keep themselves in the love of God. They have doubtless been well taught, that, in laying the responsibility for their salvation at Christ's feet, they took Him

as their priest to atone for their sins and answer all the claims of the Divine law on their behalf. This is the easiest part, for most human beings feel that they need a priest of some kind. But they need now to be taught that every office of Christ of necessity carries the others with it. They cannot obtain the benefits of His priestly office without accepting Him as KING, and His dominion is of a most absolute and far-reaching kind. It is implied in our modern word, CONSECRATION. Everything in us, everything we possess, everything that we are, must be Christ's. There are some things in us that He would not have as His. These must be banished, imprisoned or slain.

Many of them will perhaps be asking, What can we do for Christ? What things in our old life must be given up? How shall we show that Christ rules us and that we are wholly His? If these questions are not asked by the scholar the teacher ought to ask them after carefully leading up to them. And our answers to such questions ought to be as broad and suggestive as possible. If we say to them. You must pray twice a day, and never be absent from church or Sabbath school; you must give so many cents per week into the mission funds, we shall unduly narrow their conceptions of the religious life. We shall be in danger of making them like the Mexican, who reverently kneels at mass with

his fighting cock under his arm, and vows a candle to the holy mother of God if his bird come off victorious; or like the French commander, who piously read his Breviary, while he directed the torturing and execution of the Huguenots; or some staunch believers in justification by faith among ourselves, who fervently give thanks to God that they are not like their godless neighbors, and who rise from their knees and go down town to overreach every man with whom they have any dealings. None of you will for a moment suppose that I would slight the divinely appointed means for cultivating a religious life. But we need to remind ourselves, and the children, that these things are but means and that it is a great mistake to make them the END. The true end is such an attitude of the soul to God and such a continual communion with Him as shall show itself in every detail of life, in the home, on the playground, at the desk, in the class. The spirit which has drunk deeply at the fountain of love, must reproduce the spirit of love everywhere, to help all men to come under its sway.

To press this home we shall find many of our O. T. lessons very helpful. We have Joseph's faithfulness minutely portrayed in his father's house, in the household of Potiphar, in the prison, and on the throne. It was not the hope of heaven or the fear of hell which influenced him for he knew little of either.

But he knew the power and value of present communion with God ; and he maintained it by purity of motive and unselfish devotion to the service of men.

I have not spoken of the duties and opportunities of parents. I am by no means so confident of my power to instruct them as I was when a younger man, and when I had no children of my own. Sometimes a father or a mother asks the minister to talk to a son or a daughter. Sometimes, perhaps, they may ask a beloved and trusted Sabbath school teacher to do the same thing. This forms a good opportunity for a close conference with such a parent, and for a glimpse, otherwise not easily obtained, into the character and life of the young person under discussion. Such questions as these might be asked : "What are you doing to bring about the salvation of your son? Have you laid his case before God? Do you believe your prayers for him will be answered? What hindrances do you meet with when you talk to him yourself?" If we find that they admit carelessness

here we have them on ground where their own consciences will condemn them, and it may prove a means of grace to them to put forth some effort here. In like manner we may be able sometimes to use a godly child against a careless parent, always remembering the delicacy of the situation.

When those of us who are seeking to lead the young into the kingdom of God remember our responsibilities and the far-reaching results of success or failure we might well ask "What manner of persons ought we to be in all holy conversation and godliness?" From the strong current of our own religious interest must come the main impulse to those whom we teach. Life all through nature can come only from life. It is therefore important that we keep near Him who gives it more and more abundantly. And we need to constantly remember our reward,—“And the teachers shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and ever.”

JAMES ROSS.

HEREDITY.

HEREDITY has been a popular subject in the sciences for a great many generations of men. Its general principles have been indicated in fiction, philosophy, biography and history; and recently have been attempted to be explained scientifically.

The general principle may be expressed as in popular phrase "Like begets like." The likeness of the progenitor is preserved in his progeny. Not only a physical but also a psychical likeness, of the parent is transmitted from one generation to another. Natural Science is concerned with investigating the extent and conditions of the hereditary qualities of the physical nature, while philosophy is trying to ascertain how far the moral nature of the individual is traceable to the hereditary influences of the parent. Beyond the conflicting theories of science that the bodily characteristics of man, normal and abnormal are hereditary, philosophy has to add that the moral life of man which depends upon his psychical nature, is the basis of morality for all his descendants. Thus the child resembles the parent not only in

physical appearance but in disposition and in character.

It may be important to mention here a few of the novelists whose writings on this theme are calculated to deepen an interest in their subject. Chief among these are Oliver Wendel Holmes, M. Zola, and George Eliot, who, by concrete examples, have pointed out the workings of this far reaching principle. No one can lay down Holmes' Elsie Venner even after a cursory reading without a feeling of at least awakened interest in his theme which is heredity. Much as has been said against that pessimistic writer M. Zola, and repellent as the character of "La Bête Humaine" may be, nowhere does Zola exaggerate the darker side of heredity. That the intellectual capacity of man is directly influenced by his immediate ancestry is seen especially in the written lives of distinguished characters. "It is impossible therefore" Says Dr. Clark Murray, "even if it were desirable, to carry out that crude radicalism which would act without any regard to the past history of the individual, of his family, or of his race. No men can cut

themselves adrift from the past with which they are connected by nature." No biographer would think of dealing with a life until he had portrayed in detail the character and attainments of parents, of grandparents, and even of more remote ancestors, so that when one comes to the life of their distinguished offspring, one finds no greater qualities in him, scarcely higher motives than those of his parents. There is scarcely a greater difference between them, than perhaps, a superior education, or more critical circumstances, which would stimulate, and develop his natural ability. It is Holmes who in his quaint way has said "A man is an omnibus in which all his ancestors are seated."

Extending the principle beyond the narrower influences of immediate ancestry, the same principle is found operating in the wider sphere of races. The differentiation between two different races is due to two principal causes, environment and heredity. It is the function of the historian to show how the history of a people is repeated, and in comparing two great events like the French and English Revolutions, to show how the causes of each are due in no small measure to the hereditary influences on the one

hand of the impulsive Celt and on the other to the earnest character of the Anglo-Saxon. Thus we find while England was a comparatively moral nation the royalty and aristocracy of France recognizing this law were on account of their immoral conduct prophesying of their race "after us the deluge."

I wish to touch briefly upon what science has done to place heredity on a surer foundation. In plant and animal life we recognize the same forms, functions and tendencies transmitted from life to life. We have the bare fact, but how the transmission takes place, how each parental trait and characteristic is preserved and handed down to its offspring has been the mystery of all time, and the subject is still of uncertainty among scientists.

The original single cell to which all life is traceable, may be said to develop by a process of simple division and cell multiplication. It differentiates and finally builds up the mature body in all its parts. It is certain that the secret of heredity is held in the single cell. All that distinguishes province from province, class from class, order from order, genus from genus, all the distinctions of race and individual

are contained in the simple germ cell.

The first step taken in this direction was a revival of the old theory of Democritus by Darwin. It was Darwin's theory of Pangenesis, arrived at only after careful and laborious study, that might be said to place heredity on a scientific footing. It is this: He assumed that each cell that goes to form every part of the body constantly gave off minute particles or "gemmules." These gemmules like the parent cell can develop and reproduce themselves, but their ultimate destiny is to be collected, not necessarily through circulation, in the reproduction organ. It was further assumed that each gemmule contained all the characteristics of the parent cell, so that in each egg of the reproductive organ all the essential natures of the cell-body will be represented in the aggregated protoplasm. When the egg is fertilized, growth goes on, this indicates how the young will preserve the likeness of the parents. In the light of the theory of Pangenesis it is plainer how like begets like, since the egg is made up of representative cells from every part of the parent organism. Next Darwin sought to explain certain irregularities in trans-

mission of parental characters to offspring. He supposed that when certain gemmules became latent and did not develop in the egg, or were not sufficiently vital to enter into active production, then latent gemmules transmitted with others and waking up at some future time, would revive the qualities latent in the last generation and derived from the original parent. Hence would arise a "reversion" to a former type. Thus if a blue rock pigeon should occur among a flock of any pure breed, the irregularity would be explained as a reversion to the former type, some latent gemmules suddenly woke up into vital activity and so reverted to the original ancestor or blue rock. Darwin's theory of pangenesis is based on many instances in the vegetable as well as animal kingdom. In the vegetable there is the begonia and a species of Bryophyllum capable of reproducing themselves from their leaves. The potatoe by its budding is an example on which depends this theory. In the animal kingdom, the fresh water hydra will survive many divisions of its body. Each part will develop into a mature hydra. Again the sea-anemone may be divided into very small parts and yet each part will produce a new and perfect creature

So also reproduction by gemmation as well as the above cases verifies the theory of Pangenesis, in so far that "gemmules" and cells distributed over the organism, apart from the sexual mode can produce and develop the young forms into maturity.

It may seem incredible that the parent organism should be represented by such a multitude of gemmules in so small a compass as the egg. Darwin throws some light on this by means of an illustration. A cube of water, the sides of which might be estimated at one-tenth thousandth of an inch in length, would contain between sixteen hundred and thirty-one millions of atoms. This estimate has since been confirmed, so that, after all, it does not seem impossible that all the representative gemmules of the organism are actually contained in the germ cell.

Following Darwin along the same lines, Francis Galton presented a new theory of heredity which represents the sum of all the gemmules in each germ as a "root" or "stirp." This "stirp" he regarded as made up of two elements. One of which has a function of reproducing the species, and the other by cell multiplication reproducing the

individual. The former he called "germ" cells," the latter "body cells." He affirmed that body and germ cells were essentially independent of each other, and that the body cell had little if any effect on the germ cell although complements of each other in the same "stirp." It will be sufficient to merely note at this point that there is much difference of opinion between scientists on this last statement which is referred to farther on in this essay. What Galton believed was, that acquired impressions and alterations made on the parent would not be reproduced in the offspring.

A little later Dr. Weismann presented a similar theory of heredity founded upon the "continuity of the germ plasm." He agrees with Galton that in the living "stirp" there are two distinct kinds of gemmules—body-cells and germ-cells. The body-cell also builds up the individual, and does not affect the succeeding generations. The germ-cell, on the other hand is continuous. The new germ-cells arise, as far as their essential and characteristic substances are concerned, not at all out of the body of the individual but directly from the parent germ-cells.

The following illustration of Dr.

Weismann's theory is borrowed from Sir William Turner. Let four capital letters represent four generations of animals, and the

A	B	C	D
a	ab	abc	abcd

small letters represent the germ-cells, A is the first generation and represents the individual body-cells, and a its germ cell. A begets B through its germ-cell a, B possessing germ-cells of A, viz: (a) begets C through its accumulated germ-cells ab, C begets D through its accumulated germ-cells abc, and finally D possesses the germ-cells abcd. This is the "continuity of the germ-plasm" as indicated by Dr. Weismann. A logical conclusion of which is the non-transmission of acquired characters. The many incidents, of the offspring of higher animals having been deformed during the growth of the foetus through some impression received by the maternal parent well-known to almost every community, are explained away on some other grounds than a change in the body-cell. If for instance such diseases as insanity, consumption, cancer have been acquired in the parent, then this theory does not hold them to be hereditary. Doubtless, however, these are often acquired con-

ditions and so far from supporting the theory that inheritance is concerned with germ-cells only, it seems to directly refute it. Perhaps the true explanation of the mystery will be found in part in Dr. Weismann's, and in part in Darwin's theory. Accepting the former's theory that the germ-plasm alone is hereditary, it seems to many eminent scientists highly probable that the body-cell and germ-cell being so closely connected in the same egg that one should influence the other, and that the tendencies of body-cell should affect the germ-cell. Dr. Weismann himself is willing to admit that the germ-cell is slightly influenced by the organism.

The last consideration which I propose to note is that of "variation." In heredity we have recognized a preserver of the race. If there were no interruptions, nature would never change, offspring would ever preserve the exact type of its ancestors, but this is not the case. Nature is ever changing. These changes are wrought as before suggested through the germ-plasm which are not separated structurally from the body-cell. "Variation" is due, in the sexual process, to the inheritance of two distinct forms, features and dispositions in each parent. It

is due, on the other hand, to environment, to use and disuse of parts. And lastly according to Darwin it is due to imperceptible fortuitous changes going on in the germ-plasm.

Such being the theories propounded by scientists in regard to the physical nature, it is only natural the same theories would aid us to arrive at the facts in regard to the moral nature of man. Perhaps I can do no better than to cite a few examples to strengthen this analogy. It was this principle by which God would visit the iniquity of the fathers upon the children to the third and fourth generation of them that hate Him and show mercy to the thousandth generation of them that love Him and keep His commandments. According to the theory of reversion to type, the wicked Ahaz being the father of the good Hezekiah, was also the grandfather through Hezekiah of the still more wicked Manasseh. Manasseh was a set back or reversion to the former type. Idolatry missed one generation and broke out in a third. Such moral diseases as lying, intemperance, avarice and others might be

instanced in many cases as being inherited. The habitual liar renders his moral nature abnormal, and the condition is handed down to his children. The thief long accustomed to yield to every impulse to take that which is not his own, transmits a like uncontrollable tendency to his child.

But heredity can be turned to poor account by the pessimist. If bad qualities are hereditary to the third and fourth generation, it is equally true that good ones go down to the thousandth generation. How often in the history of the kings of Israel is it written "He walked in the way of his fathers." In conclusion recognizing this law in the epilogue of *In Memoriam* it is his prayer that the issue of one who is probably the poet's sister will be one step nearer the perfect man.

And moved through life of lower
phase.

Result in man, be born and
think

And act and love, a closer link
Betwixt us and the crowning
race.

Books, Old and New.

IT may seem a little late in the day to refer to the World's Parliament of Religions held in September last at Chicago during the Fair. Certainly there no need now to say a good many things that might have been appropriate a few months ago, explaining the character of the marvellous assembly and describing the picturesqueness of the scene formed by so many colours and costumes in the Hall of Columbus. These have been abundantly and eloquently said in the press and on the platform by many of those who took part in it or were enthusiastic spectators. Nor is there any need to burst into glowing periods regarding the important results for religion and for the cause of human brotherhood that are likely to follow from such a unique gathering. These have been expatiated on *ad nauseam*, until one is almost tempted to ask cynical questions. But we have heard marvellously little so far as to the contents of the papers read on the occasion except when there was some special incident associated with them. This is not to be wondered at, for there

there was neither time nor opportunity for discussion; nor would it have done any good even if there had been both. But now has come to hand the official report of the Parliament in two thick octavo volumes edited by Dr. Barrows, the chairman of the Committee which organized it. Now therefore is the time for discussion if any permanent good is to be accomplished as the result of the Convention outside of a somewhat limited number, the select few who were in actual attendance.

There is little in the make up of the volumes that calls for criticism. They are in every way worthy of the occasion. The majority of the addresses and papers seem to be given in full. Where condensation was necessary or desirable, it has been made judiciously and fairly. The illustrations given of religious structures and religious leaders, if somewhat fortuitously selected are at least interesting. The analysis of the subjects treated is helpful, and there is a good index. With these volumes in hand, the student is probably in a better position to

judge as to the value of the Parliament and as to its probable outcome than most of those who were there.

It is quite evident that in some important respects the parliament was very far from being a success. Strictly speaking it was no parliament at all, but only a convention. The great majority of those who took part in it had no mandate from their own organizations and really represented nobody but themselves. This was perhaps inevitable in a first effort of this kind, undertaken without long preparation beforehand, and it certainly gave greater liberty in the expression of opinion than would otherwise have been possible. But it diminishes very greatly the value and authority of the statements made on behalf of different faiths. They cannot be accepted without question and need to be tested as to their accuracy in every case by some other standard.

The uncertainty on this point is rendered all the greater when we remember that the invitations extended to individuals by the Committee were practically limited by two considerations which they would gladly have escaped if they could. In the first place the selection of speakers to represent the various Christian churches had to be

made from among those who were willing to respond. As it turned out this proved a very serious limitation. Most of the historic churches were disposed to look upon the whole enterprise with suspicion and the more conservative element practically held aloof altogether. It is true that some churches usually regarded as very conservative were represented, but it would not be too much to say that it was the liberal wing of each church which alone consented to take part. The exceptions to this were so few as to be quite noticeable. An extreme illustration of the practical effect of this limitation is seen in the fact that the leading representative of Presbyterianism was none other than Dr. Briggs, of New York, though actually under discipline for heresy by his own church, and that the paper which he read was a restatement of the very doctrine for which he had been condemned. This no doubt applies in some degree to the other religions as well. Secondly, it was almost necessary that those appearing for the various ethnic religions should have some knowledge of English and therefore an acquaintance with Christianity, since a large portion of the English education given in Eastern countries is conducted by

Christian missionaries. Unconsciously this would colour their presentation of their own faith, and those phases would receive emphasis which were most akin to Christianity however subordinate in reality.

It has to be borne in mind too that from the very nature of the case, all the speakers, no matter what they represented, were disposed to look for the points of agreement with others whom they knew they were to meet on the same platform rather than points of difference. This of course was an admirable spirit and the only worthy one under the circumstances. But it is obvious that the student of comparative religion must use the materials furnished by these volumes with very great care if he is to get anywhere near the truth in his estimate of the various faiths of the world. One would never imagine from these papers, for example, that the popular worship of great masses professing almost all the faiths there represented including Christianity was really some form of idolatry, and that even fetichism still exercised such an enormous influence over the human heart in lands that may lay claim to a high degree of civilization. Such cultured minds as were found at the parliament of course rise sup-

erior to these base cults, and naturally enough resent the imputation of them for themselves, even when they encourage them as aiding the faith of the multitude. But they are there all the same and must be taken into account in any complete statement of facts. It seems altogether likely that before long the missionaries in the various heathen countries who have had the opportunity of seeing these religions at home on the spot will have a good deal to say about the views of them which were given in the parliament. There was just enough of criticism during the meeting to show what may be expected in the not distant future when they generally become seized of the papers.

Furthermore one is tempted to think that in some cases the sentiments expressed were perhaps unconsciously stimulated by the audience and so expressed as to draw forth the applause of the great assemblies present from day to day, which must have been for the most part Protestant and even evangelical in their complexion. Nothing could be more admirable for instance than the tolerant and brotherly sentiments uttered by prominent ecclesiastics of the Roman Catholic Church in the United States, but when read-

ing them one wonders why they have never practiced them except when compelled by law, and not always then. It must have been grand to hear Bishop Keane of the Catholic University, of Washington "endorse the denunciation hurled forth against the system of pretended charity that offered food to the hungry Hindoos at the cost of their conscience and faith." But it makes one ask whether he belongs to the church which has been notorious the world over for the unscrupulous way in which it has used its charities for proselytizing purposes. Either the good bishop is a long way ahead of his church on this matter or he was talking pure buncombe.

Yet making all necessary deductions there are some things which the papers read make tolerably plain and certain. It is clear for instance that in some sense man is everywhere a religious being and cannot long continue to exist without a faith of some kind that reaches out to the unseen. In spite of materialistic tendencies alike in primitive barbarism and in complex civilization he is bound to speculate on the Infinite and seek in some way to adjust himself in satisfactory relation to it. It is obvious too that the trend of thought both in

philosophical speculation and in physical science is inevitably towards a clear monotheism. The world is one and there can be only one first cause for all things. Hence in spite of appearances to the contrary every religion takes pains to represent itself as monotheistic. It is further clear that the claims of a pure morality are everywhere acknowledged and that the world over the ideal of life is a loftier one than men have ever been able to attain. But the most striking feature of all is that Christianity is really the only faith in the world that has anything wherewith to inspire heroic devotion to a positive ideal, such as is likely to affect the mass of men. The other religions as they were represented at the parliament are suited only for philosophers and must leave the masses grovelling in sin. Christianity has again and again in its past history kindled enthusiasm in the masses for the grandest sacrifice. As being the only one which has the motive power to do this for all the world, Christianity has the future in its hands.

There are many however who cherish somewhat gloomy forebodings as to what the immediate outcome of this parliament is likely to be in its bearing on the spread of

Christianity. They are afraid lest the parley with the enemy will cause the enthusiasm for missionary enterprise to grow cold and make the warfare slacken. Worse still they fear lest Christianity itself should be debased by the respect shown to heathen speculations and some of its ideas taken over. These fears are not altogether groundless. Christianity has already more than once suffered from the inroads of heathenism. Witness the Gnosticism of the first three centuries which was really nothing but an attempt on the part of Christianity to assimilate heathen philosophy. Witness the superstitions of Rome during the millennium that followed, which are historically known to be nothing but direct appropriations from Paganism. Witness the notorious Chinese rites practised in the East by the Jesuits during the seventeenth century to hasten the triumph of the faith. What has occurred once may occur again. More than one paper read at this very parliament shows that already the subtle dreamy philosophic absurdities of the far east have thrown something of their glamour over western minds. Others show that the conflict between Christianity and heathenism on its own soil is not certain to end at

once in an entire victory for the former even on the part of those who accept it. The Japanese Church, for example, is already agitating against the foreign missionaries who planted it. The native thinkers speak grandly of solving their problems in their own way, but the chances are that they will for a long time seek to solve them by some compromise with heathenism. All this is disappointing, and in spite of what some would have us believe, is no more to be desired now than it was at the beginning when the apostles resisted it with all their might. Our consolation must be found in the hope that if this parliament has done something to hasten the assimilation, it may also have done something to quicken the pulses of spiritual life which will enable Christianity the sooner to slough out the alien elements that may be absorbed.

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Whatever one may think of the Chicago Parliament, it is impossible to ignore the fact that comparative religion has become very much of a live subject in the theological literature of the day. Works in this department, more or less valuable are rapidly appearing and are awakening much interest. As an illustration o

this it is worth while to note that the veteran Max Müller, who has probably done more work in this field than any other living man by his editorship of the Sacred Books of the East, has just published his fourth course of Gifford Lectures under the odd title of *Theosophy or Psychological Religion*. The drift of the whole series is well summarised up in a sentence or two by the author himself and is worth quoting: "My first course," he says, "was meant as an introduction. . . . Then taking a survey of the enormous mass of religious thought that lies before the eyes of the historian in chaotic confusion I tried to show that there were in it two principal currents, one representing the search after something more than finite or phenomenal in nature, which I call *Physical Religion*, the other representing the search after something more than finite or phenomenal in the soul of man, *Anthropological Religion*. In this my last course, it has been my chief endeavour to show how these two currents always strive to meet and do meet in the end in what has been called *Theosophy or Psychological Religion*, helping us to the perception of the essential unity of the soul with God. Both this striving to meet and the final union

have found I think their most perfect expression in Christianity."

One cannot help admiring the comprehensiveness of such a theory of religious development, and the result especially seems very reassuring until you ask what he means by Christianity. You soon find that it is not the Christianity of the Gospels at all, nor the historic Christianity of the Church, but a philosophical mysticism which borrows some of the distinctive phrases of Christ's teaching. A great deal that the author says may be true. But when we find that he has misinterpreted the faith which we know best so as to make it nothing but a powerless philosophy we cannot help doubting whether he has conceived aright any of the religions which he has attempted to analyse. Amid such a chaotic mass of material as now lies within reach of the student of religion a man with a theory to start with may easily find any class of facts needed to suit his purpose, and be all unconscious that he is giving them a fictitious importance. One cannot afford, however, to be ignorant of Max Müller's positions and his handling of his materials is always fascinating whether you agree with him or not.

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Still another recent book bearing on the same general subject is Dr. George Matheson's *Distinctive Messages of the Old Religions*. Selecting those systems that are now best known through their literatures he endeavors to discover the one central thought peculiar to each that lies at the very heart of it, and is the key to its interpretation. On the face of it this is a sufficiently hazardous task, but it is at least an interesting one and affords room for a great deal of psychological analysis. No one thinker may be able to divine aright the meaning of all the faiths he studies, but each one has the right to try and some day we may get at the truth. Dr. Matheson begins by discussing the element which is common to all religions and he finds it in the idea of incarnation, the belief in the identity of nature between man and the object of his worship. The difference between one religion and another is a difference of ideal; but the ideal once given, all religions unite in the belief that the worshipper has some point of analogy to that which he worships. The ideal of the Chinese is the glory of the lost past. Therefore the Chinaman worships his ancestors and seeks to constitute the state on the primitive patriarchal lines of the family. The

Hindoo mind deifies the present and all its variations of religion are simply different conceptions of what the real present is, the apparent present being mere illusion. Parsism glorifies the future, finding in immortality and in the ultimate triumph of good relief from the burdens of life. Greek thought put a myriad crown on the actual world of things about it and worshipped that. The Roman exalted the State and was willing to use any cult true or false that would lend itself to the furtherance of state ends. The Teuton and the ancient Egyptian, though under different forms, alike worshipped the mysterious force by which they saw one thing being evolved out of another. The Jew exalted the inward, the spiritual. To all of these the author finds corresponding elements in Christianity which therefore in a fuller sense than any one of them meets the world's need. Like many others he considers that the cause of Christian missions would be best advanced by a frank recognition of these points of contact. This may be true in some degree, but the attitude is one of great peril to Christianity, lest the false should be recognized as well as the true and incorporated with it to its hurt. As has already been pointed out the

danger of heathenizing Christianity is no imaginary one. And if St. Paul and St. John found it to be their duty to fight this tendency energetically in the first century those who value New Testament Christianity will be equally bound to fight it in the twentieth.

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The American Humane Education Society of Boston has sent on some of its publications for notice, and though they are only paper bound pamphlets I very gladly make a place for them here. For the work of the Society is a noble one and likely to be an effective one, aiming as it does at the right training of the young in the principles of kindness towards all defenceless creatures whether dumb animals or human beings. Punishment for cruelty is good when necessary, but prevention of it is better. It would be a good thing if these publications could find their way into every Sunday school and day school in the land, and the ideas which they set forth be lodged firmly in the heart of every boy and girl from very infancy. The temptation to thoughtless cruelty will come early enough to most of them in some form. One of the most recent of these publications is a little story

entitled, "The Strike at Shane's." It is a kind of fable intended to show the folly as well as the heartlessness of ill-treating the brute creation. Whatever may be thought of it as a work of art, the moral of it is very plain and does not need to be tagged on at the end. Another of the pamphlets is interesting as giving the autobiography or condensed diary of George T. Angell, president and founder of the Society. It tells of an active life well and nobly spent in unselfish Christlike efforts to increase the happiness of man and beast. One hardly knows which most to admire the noble kindness of his aims or the tact and common sense which he ever displayed in carrying them out. The life of such a man is a benediction to the world. It is to be hoped the organizations he has been instrumental in forming and the educational agencies he has originated may long survive him. Gautama Buddha twenty-five hundred years ago attempted far less for India than Angell has accomplished for America, and to-day he is worshipped by well nigh one third of the human race.

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In Christian America, however, the soil for implanting the idea of

humane education had long been prepared. Efforts for the alleviation and even prevention of suffering have been characteristic of Christianity ever since its foundation. A history of the hospitals of Christendom would fill many volumes. For the most part it would be an honorable record. But is amazing how a good thing can sometimes be perverted and yet survive. I have been looking over the history of the Hospitallers or Knights of St. John of Jerusalem, better known perhaps as the Knights of Malta. In 1023 certain merchants of Amalfi near Naples obtained permission from the Caliph of Egypt to establish a hospital in Jerusalem for the use of poor and sick Latin pilgrims. The institution prospered beyond all expectation and within a century thereafter the wealthy corporation was transformed into a body of religious crusaders. Looking through the old books in the library I have come across a thin folio bound in parchment, printed about 1589, giving the statutes of the

order as codified by Rondinelli under the Grand Master Verdala. It is adorned with a large number of fine full page engravings. Some of these are intended to illustrate their work, but the most important are the portraits of all the grand masters down to date, fifty-one in number. The statutes show that in the sixteenth century far more was thought of their organization and of their wealth than of the work of mercy which first called them into being. As a military order they practically disappeared from history with the capture of Malta by Bonaparte in 1798. But is perhaps not generally known that in a modified form the organization still survives both on the Continent and in England; and that through the influence of the latter branch the hospice at Jerusalem has been reopened within the past decade. Old forms may pass away, but a good idea lives.

JOHN SCRINGER.

Presbyterian College, Montreal.

The Mission Crisis.

ERROMANGA'S LAST MARTYRS.

A REFERENCE in an article by Dr. Paton in the JOURNAL for January, showing how the name and story of Erromanga's last martyrs were remembered even among the heathen on neighboring islands, reminds us of one of the saddest stories in the history of our church. It reminds us of men whose history inspires every Christian man with love and honour for them as well as, with love for the benighted heathen for whom they lived and died. There is probably no biography of missionary or of martyr in modern times more calculated to inspire a person with true missionary zeal than that of the last martyrs of Erromanga.

As I have been frequently asked for information regarding the persons that form the subject of this paper, I have resolved to write a short sketch of their lives, in the hope that the story, though short, may arouse some of our readers to similar activity, zeal and self-sacrifice, if need be.

George Nicol Gordon was born at Cascumpec (now Alberton), P. E. I., April 21st, 1822. He was of Highland Scotch descent, his grandfather, Robert Gordon, being born in Inverness, Scot-

land, and having served as sergeant in the 42nd Highland Regiment during the American War of Independence. When peace was proclaimed in 1782, he returned to Scotland where he married Elizabeth MacAulay of Inverness. In recognition of his services during the war, he received a grant of 300 acres of land in any part of British North America in which he should resolve to settle. Thither he repaired and, after visiting Nova Scotia and Prince Edward Island, resolved to make for himself and his young wife and infant son a home in the latter place. Together with three loyalists from Nova Scotia, he settled at Richmond Bay. These were not bright days in Prince Edward Island's history. The people did not complain then of a passenger train taking all day to travel the length of the island, but were content to go on snowshoes over frozen rivers and bays from settlement to settlement, which were generally on the coast. It was while making one of these journeys from Ch^hTown, the capital, to his new-made home that the first dark cloud overshadowed the new settlers. The young Highland soldier was drowned in Cove

Head Bay, leaving behind him his wife and her infant son John, the father of Erromanga's last martyrs. Shortly after this sad event, his widow gave birth to a second son Robert, and, thereafter, for many years, she had to endure the hardships of pioneer life and provide for her two boys until they were old enough to repay, in some measure, the debt of love and gratitude due to her. Though, for years, her worldly resources were extremely limited, she could ever give utterance to those words so dear to the true Scottish heart: "The Lord is my shepherd; I shall not want." The only legacy she left her boys was the characteristics of their forefathers—a legacy to which all men fall heir by virtue of the inviolable law of heredity. These characteristics they, in turn, transmitted to their children, as the story of George and James Gordon will clearly manifest.

In 1813 their father settled in what is now known as Alberton, P. E. I. A brighter day was certainly dawning upon them; but still it was but the dawning. The opportunities in those days for securing either secular or religious training for the young were extremely limited. For the latter the children were almost entirely dependent upon their Godly parents. For the former also they depended either directly or indirectly upon their parents, who taught them the little they themselves knew, or

made self sacrifices to send them to school in the older settlements. Such were the early educational advantages or, more correctly speaking, disadvantages of the Gordon missionaries.

In 1844, George, the elder of the two, began to improve his own new farm which he had received from his father, and on which are still to be seen traces of his labours. There he laboured faithfully until 1848, which we may regard as the turning point in his history. With him it was a year of declining health and mental conflict, still a year of spiritual quickening from on high. Thereafter his whole nature seemed changed. He who was once so intent on the seed-times and harvests of nature, now has his whole mind filled with the noble desire to sow the seeds of truth in the hearts of his fellowmen, and to go forth into the great spiritual harvest-field of God—"to garner in the sheaves of good from the fields of sin." From that time onward, Geo. N. Gordon was a true missionary of the Cross of Christ, and spent most of his spare time in imparting to others a knowledge of the truth. His efforts, at first, were confined to those in his own immediate vicinity; but his high desire was to become a foreign missionary. This desire was intensified by the appeal of the Rev. John Geddie for another missionary for the New Hebrides Mission, so he resolved to leave his farm and pre-

pare for the work of the Christian ministry. Accordingly, 1849 was his last year of farm life. The following summer he was employed as a colporteur by the P. E. I. Auxiliary Bible Society. This gave him ample opportunity to pursue the work dearest to his heart, and prepare for entering college in the autumn.

Of his college days I will give but the briefest outline. In November of 1850 he went to Halifax, intending to pursue his studies in the Free Church College there; but, finding himself unqualified to join the classes, he first attended the academy connected with the college. There he laboured hard to get a firm foundation laid for the studies of later years. The following summer he spent at home, studying early and late. By the time college opened in Halifax that autumn, he was able to enter and begin his regular college studies. For four consecutive years he pursued his preparatory work in the Free Church College, Halifax, during which time he made great progress, by virtue of his untiring application to work. He entered College in the autumn of '50, with an education little superior to that of the ordinary farmer of forty years ago; he left it in the spring of '53, a good English scholar, and having a fair knowledge of Latin, Greek, Hebrew and various other subjects that then went to form a liberal education. Dur-

ing the summer of 1852 he began missionary work among the poor, the ignorant and the degraded of Halifax. For six months he labored diligently, visiting 1000 families in the most dangerous and most neglected portions of the city. This was the commencement of the Halifax City Mission, which has since become a great power for good.

Stricken down by typhoid fever in the spring of '53, he returned home to renew his strength for further work. While there he offered his services as a missionary for the South Seas. His offer was accepted, and from that time he applied himself to his studies with greater diligence (if that were possible) than ever before. In the autumn of that year he entered upon his studies in the Theological Hall of the Presbyterian church at West River, N.S. During his college term in the winter of '54, he devoted one hour a day to the study of medicine, and also acquired considerable skill in the art of printing. A letter received from London that year stated that it would be impossible to send out a missionary for some time. Accordingly in 1855 he visited many churches in Nova Scotia and Prince Edward Island to arouse and deepen the interest of the people in foreign mission work. On the 16th of May of that year he was licensed by the Presbytery of Halifax to preach the Gospel, and on Sept. 12th his ordination took place at

West River, Pictou. In October he started for England, leaving behind forever the land of his nativity and the friends of his youth.

Landing at Liverpool on Oct. 22nd, he proceeded to London the following day; but, finding that the "John Williams," the vessel in which he was to sail for the New Hebrides, would not start before the spring, he resolved to study medicine during the winter. Accordingly, he entered upon a course of studies in the London College and Hospital. He used to study hard during the week, and on Sabbaths engage in mission work among the many thousands who, in that great city, had never heard the Gospel message. In one of his letters to a brother minister in Nova Scotia, he bewailed the sad condition of the London poor; and affirmed that he would gladly devote his whole life to labors among them were it not that the great Shepherd had called him to depart away hence to the heathen of the New Hebrides. His earnestness in this connection is well illustrated by the fact that, after a sojourn of a few weeks in the great city, he refused to listen to the preaching of the Gospel by eloquent and attractive ministers, on the grounds that he himself should be telling "the story of Jesus and His love" to the non-church-goers around him. He also refused many invitations to speak in fashionable city churches for the same reason.

After the close of the London College in April, he paid a short visit to the land of his forefathers. While there he spoke in many congregations and with much acceptance on the theme dearest to his heart. He succeeded in arousing the interest of many in the work of foreign missions, and many contributed liberally towards them; but what he was most anxious for was to procure men. He found Scotland then much as our own Canada is to-day—young ministers in each other's way, waiting to be led by Providence into some vacancy that might possibly occur. He did not think such should be the case, especially when golden opportunities for laboring in the foreign field were presenting themselves. He, therefore, attended a meeting of the Board of Missions of the Reformed Presbyterian Church, and urged them to send out another missionary, which they agreed to do.

On June 5th, 1856, he took as his partner in life Miss Ellen Powell, a young lady highly educated, talented, and of extraordinary piety. In the evening of the same day the newly-married couple started from London to New Haven, and shortly afterwards they left Gravesend by the "John Williams" on their long voyage to the islands of the antipodes. The voyage, like most sea-voyages, affords but scant material for such a subject as the one on which I now write. Besides Mr. and Mrs. Gor-

don, there were on board two other missionaries, Messrs. Barff and Philip. Mr. Gordon spent much of his time in studying the Papuan dialects, which would, in all likelihood, be required in his future sphere of activity. He also displayed his intense yearning for the salvation of men by spending much time among the sailors and in talking and reading with them. On Nov. 16th the missionaries reached Hobart Town. There Mr. Gordon remained for a short time and addressed several meetings, advocating the cause of missions as usual. Thence they passed on to Melbourne. It had been the intention of the Rev. John Geddie, then labouring on Aneiteum, that Mr. Gordon be sent to the Island of Tana; but, as it was found inaccessible, the new missionary and his wife were advised to proceed to Erromanga. And here it may be well to say a word or two concerning Erromanga's previous history. It had been a sad one. The first white man to visit the island was Captain Cook, who landed there in 1774. He was at first worshiped as a god by the natives, but afterwards became the object of their hatred. There, too, the missionaries Williams and Harris had fallen in the path of duty. In 1840 two Samoa teachers were located on the island, but withdrawn the following year. Again, in 1849 the Rev. A. Murray succeeded in getting four young men of Erromanga

to accompany him to Samoa. These returned to their native island in 1852, and were instrumental, to some extent in subduing the savage disposition of the people.

Such is a fragment of the authentic history of the island on which Geo. N. Gordon and his wife landed on the 17th of June, 1857. On landing at Dillon's Bay they learned that civil war was being waged between different sections of the island. No opposition was offered to their landing, however. For the first few weeks no opportunities of personal contact with the natives presented themselves, as the natives continued their civil feuds almost incessantly. This time was spent by the missionary in the study of the native language: In it he was assisted by Erromangans who had been educated somewhat, though not christianized, in the mission stations of neighboring islands.

By the close of the first five weeks Mr. Gordon had succeeded in inducing about forty persons (men, women, and children) to attend his school at Dillon's Bay, where they might receive instruction and learn to read. This was but the first step, however, and in no way was it a true index of subsequent ones, for after ten weeks of earnest endeavour among them he wrote as follows: "We have not yet been the means of turning any of the natives of this dark island from Satan unto God; we

have not yet been instrumental in terminating the war in which, on our arrival, we found the inhabitants of Dillon's Bay engaged; nor have we yet taught any to read well." At the same time, he represented the island as containing 7,000 inhabitants—rude idolators.

The first year spent on Erromanga was for Mr. Gordon a busy one. Besides starting a school at Dillon's Bay he had to provide for himself a house, which he built of lumber sent to him from Aneiteum. This one proved unsatisfactory, owing to the location, so he was obliged to build a second on the high table-land. To it also he had to make a road, and near by it to erect a school. This was all accomplished in six months, after which he could devote nearly all his time to visiting the people. By the end of the first year he had a fair command of the native language. This made intercourse with the natives safer and more pleasant. During that year he visited, taught and started schools in the most populous portions of the island. These schools he left in charge of native teachers. His undaunted courage and firm faith in an all-wise Providence prepared him for the most dangerous tasks. Often, in travelling through the island, he spent nights where the people were actually killing each other, and even where foreigners had been killed since he arrived in Erromanga. Such rashness, as many term

it, is explained briefly in the missionary's own words, "There is not much to fear so long as we keep our quiver well filled with arrows steeped in the love of Christ." In his intercourse with the people, his knowledge of medicine enabled him to win their affections more readily than he otherwise could have done. They who, in former years, associated sickness and death with the appearance of foreigners, soon came to regard the missionary as a great healer and benefactor.

The second year spent on Erromanga was one of trials, dangers and bitter sorrows. Mrs. Gordon suffered much from several attacks of fever, and, to obtain more healthful surroundings, the missionaries had to change their residence three times. No spiritual results were observable, as a result of their first year's efforts; and of the second the same may virtually be said, though some of the natives were becoming somewhat enlightened, and manifested some regard for the voice of conscience within them. The sense of shame was beginning to be seen in some when their iniquities were presented before them. This kept hope alive in the missionaries' hearts. Still there was much in that second year of missionary labour on Erromanga calculated to dishearten those faithful servants of the Lord. Many foreigners who landed on the island were ruthlessly murdered,

civil war still continued, and those who attended the services of the missionaries were often beaten or killed. During this year they met with two of the assassins of Williams and Harris, and learned from them the sad story of their deaths. The cause of the outrage upon them was traceable, as on many other occasions, to the harsh treatment of the savages by sandal-wood traders.

In his report at the end of the third year on Erromanga, Mr. Gordon still had much the same story to tell: "We now witness many cases of reformation, but no cases, I fear, of real conversion." Still the natives were beginning to regard the worship of the God of the missionaries in a different light. Formerly they believed that if they worshipped the King of kings they would die; now many, by reason of some peculiar circumstances among them, began to believe the reverse. For example, on one occasion, a tribe forsook the house of God to fight, and, in the encounter, lost their chief. This calamity they attributed to the vengeance of the offended God of the missionaries. As their thoughts were thus directed toward Him who ruleth over all, they began to forsake and lose confidence in their own dumb idols, and became more susceptible to the truth. Mrs. Gordon, ever since her arrival, had striven faithfully to educate and enlighten young girls

whom she used to organize into classes and instruct daily. On several occasions* these classes had been rudely broken up and dispersed by the chiefs because of some outrages perpetrated by foreigners. At the end of the third year, however, five young ladies were being instructed by her, and there were prospects of the numbers increasing. In this third year Mr. Gordon translated the book of Jonah and the greater part of St. Luke's Gospel into the native language. Henceforth these became the text books of their schools.

The fourth and last year for Mr. Gordon on Erromanga was a trying one, not only for himself but for all the missionaries of the neighbouring islands. The trouble was due to the landing on the islands of foreigners who had the measles. The epidemic spread, carrying off the people by scores. As usual, the rage of the natives was rekindled, and the missionaries became the direct object of their hate. Mr. Gordon's skill as a physician stood him in good stead. By careful treatment, most of his patients were restored to health, and were thus drawn closer to him. But many were not so kindly disposed and attempts were made to murder him. This rendered utmost caution a necessity. And many of the outlying mission posts had to be abandoned, much to the reluctance of the missionary. But this dark cloud

had its silver lining, for in the midst of that season of trial, Mr. Gordon's heart was gladdened by the conversion of one of the rude islanders. This was the first manifest fruit of the three years' labours. Still the distress and resentment of the natives deepened, owing to the damages of a destructive hurricane that swept over the island in January of that unhappy year. Mr. Gordon's itinerating work was thereby necessarily curtailed; but his studies were diligently pursued. In that year, he translated into the native language the remainder of St. Luke's Gospel, Dr Campbell's Catechism and Principles of Saving Knowledge. He also published a tract of twenty-four pages containing an account of Joseph, the plagues of Egypt and the story of the Exodus.

The hostility of the superstitious savages daily increased. Daily the risk of venturing far from the mission became more and more apparent. On the 20th of May, 1861, the fury and deceit of the people reached its highest point. Rising early that morning, Mr. and Mrs. Gordon, after reading a portion of the Word, singing a psalm of praise to God and committing themselves to Him in prayer, parted never to meet again in this world. Mr. Gordon with his Erromangan lads left the humble cottage in the keeping of his devoted wife, and proceeded a short distance down the slope of the hill to resume his work on

their winter residence. There they toiled on till noon without interruption. Just then a band of nine savages from a village eight or nine miles away drew near. Eight of them took up their position in a small thicket between the house on which the missionary was working and his home on the higher ground, while the other went to interview the missionary. "I want some calico for myself and some men waiting at the mission house," he said. Thereupon, Mr. Gordon, taking up a small board, wrote upon it: "Give these men a yard of cotton each." Handing it to the savage, he said, "Take this to Mrs. Gordon and she will give you what you want." "But we wish to see you to get some medicine for a sick man; you had better come yourself," replied the savage. This request he could not ignore. So, taking the lunch that had been sent to him by his wife shortly before, he started for the mission house, expecting to eat his dinner there after satisfying the visitors' needs.

On reaching the ambush where the murderers lay awaiting him, the man by whose side he walked struck him a blow with his tomahawk that felled him to the earth. The other men then rushed upon him from their hiding place, and soon all was over—Erromanga's third missionary was called away to join those who had gone before. Eight of the savages remained to mutilate the fallen man;

while the ninth hastened up the hill to the mission-house. Mrs. Gordon, having heard the shoutings of her husband's murderers, just then rushed forth from the house to ascertain what it really meant. Meeting the approaching savage she enquired, "What is the matter?" "Oh, nothing! it's only the boys playing," was his ready reply. "Where are the boys?" she asked; and turning to look in the direction whence the sound proceeded, she too was struck to the earth by the assassin's club. Another blow nearly severed her head from her body. Thus ended the weary pilgrimage of two missionaries who had so faithfully striven to raise to a higher plain, and to bring into the clearer light of the Gospel, the poor benighted natives of Erromanga.

There still remains the story of another life which, if time and space permitted, I would gladly narrate in full. It is that of James Douglas Gordon, a younger brother of the martyr whose history I have briefly sketched. He was born at Alberton, P. E. I., in 1827. In their main outlines, his early school and college days were not very different from those of his brother George. He had just completed his theological studies when the sad news of his brother's death reached home. Thereupon, he offered his services to the Foreign Mission Board, was accepted and sent

out to begin work where his brother had ceased from his labours. He reached Dillon's Bay in 1864; and there on Erromanga's lonely shore he toiled for about eight years. At the end of that time, he too fell a victim to the ingratitude and fury of a savage who murdered him on his own verandah while busily engaged, with a native assistant, in translating the account of Stephens' martyrdom in the seventh chapter of Acts. Thus ended the life, though not the influence, of James Gordon, Erromanga's last martyr.

Shall we say that those men lived and died in vain, because little or no *visible* fruits followed their labours? Nay, verily! "They may rest from their labours, and their works do follow them." "One soweth and another reapeth." Ever since 1872, the reaping has gone on on that dark island, till now every knee upon it bows to the King of kings, and every tongue confesses the true God. Nor is this the sum total of their influence for good. Even to this present day, the story of such self-sacrifice and faithfulness to the cause of truth is an inspiration to those who read it or hear it told. So there can be little doubt that the world is much the better for having witnessed their deeds of love. There can be little doubt that George and James Gordon did not live and die on Erromanga's blood-stained shores in vain.

Presbyterian College

J. S. GORDON.

Poetry.

GIDEON.

Shout ! shout ! 'tis Jehovah. Destroyer of Baal.
'Tis Jehovah do'th vanquish. His arm doth prevail.
As the leaf in the autumn falls redden'd and sere,
As the parched flowers perish when noonday is near.
They have dropped with affright at the breath of His word.
They have wither'd and fall'n by the flash of His sword.

And Midian maddens with havoc and fear,
For Asher and Naphtali fall on his rear.
And the shepherdmen rush from Mount Ephraim down.
And the foe is cut off in the river they drown :
Their leaders are slaughter'd, their princes are ta'en
And Jordan runs red with the blood of the slain.

The ripples of Harod are stain'd like the steel
Of their swords : there is blood in the vale of Jezreel.
And the oak-trees of Ophra with carnage are red
Where they lie in the groves of the worshippers spread
By the idol-desrtoyer, the liberty-shod.
The man of Manasseh, the chosen of God.

W. M. MACKERACHER.

Partie Française.

CE QUE FAIT SURTOUT UNE BONNE EDUCATION.

UNE ALLOCUTION DE M. T. LAFLEUR, A L'INSTITUT FELLER, A LA GRANDE LIGNE.

AU moyen d'un travail ardu et persévérant, après ce qui a été d'abord considéré comme un désastre, nous avons réussi à ériger sur des ruines un édifice plus grand, plus beau que l'ancien, et à embellir le tout en l'aménageant d'après les améliorations modernes. Cela va nous permettre de prendre un plus grand nombre d'élèves pour leur donner ce que l'on convient de nommer une éducation ordinaire, c'est-à-dire une instruction plus élémentaire encore que secondaire, où l'éducation morale et religieuse, tout en cultivant l'esprit, sera notre principe souci, nous ne le cachons pas.

Nous mettons donc en première ligne dans ce programme de l'instruction à donner et de l'éducation à faire, une direction religieuse, tout pénétrés que nous sommes de la pensée que nous devons travailler en vue de ce qui demeure éternellement, tout en cultivant ce qui ne peut être que passager. Notre tâche, je veux dire surtout celle de ceux qui instruisent dans cette institution, est un labeur incessant, difficile, et singulièrement onéreux. Il ne se borne pas, à recevoir dans les cadres de

ses classes, des élèves qui sont à peu près de même force, ou de même faiblesse ; et à refuser ceux qui n'ont pas la mesure voulue, mais il va encore à faire plier les cadres, jusqu'à détruire toute symétrie, parfois, ou multiplier les classes à l'infini.

En effet, ces élèves nous arrivent de toutes parts, de tout degré de capacité, ou de commencement d'instruction. On aimerait autant parfois qu'il n'y eut eu chez eux aucune éducation et aucune culture, car une très grande partie de l'enseignement consistera à défaire ce qui a été fait, à corriger le langage, les notions, les idées toutes faites, les mauvaises manières et les travers d'esprit. Très peu d'élèves offrent un terrain vierge à cultiver, à ensemer. Hélas ! et ce n'est pas seulement du défrichage à faire, où le sol sera bon ensuite pour plusieurs sortes de culture ; non, car ce sol est déjà envahi par des racines mauvaises, souvent profondes, par des semences invisibles qui viennent d'on ne sait où, apportées par des oiseaux de passage ; car, si comme l'a dit Jésus, il y a de méchants oiseaux qui enlèvent la bonne semence sur la voie publique,

il en est aussi qui portent la mauvaise sur des champs cultivés. Notre œuvre est donc à la fois une instruction intellectuelle, une éducation morale, une discipline religieuse de l'âme. Je tremble à la pensée de tout ce que cela implique, de travail, de savoir, de sagesse et de spiritualité. Notre œuvre est à la fois une élucidation, un sarclage continu, aussi bien qu'un ensemencement journalier, et si possible une fréquente inspiration. Les gens de peu de culture se font une idée bien erronée de qu'ils appellent une éducation complète. Dans leur pensée elle consiste à faire entrer dans l'esprit ou plutôt dans la mémoire tout le programme d'un baccalauréat universitaire ; ce qui fait de quelques individus des perroquets patentés qui n'ont aucune idée personnelle, et qui ne répètent que très imparfaitement celles des autres. Je n'ai pas besoin de démontrer ici, Messieurs, qu'il n'y a point d'éducation complète, pour personne dans le sens absolu du mot ; et que cela ne peut jamais vouloir dire autre chose que telle personne a les éléments d'une éducation générale. La vraie éducation consiste moins à communiquer, à inculquer d'une part, et à recevoir de l'autre une certaine quantité de connaissances positives sur un grand nombre de sujets qu'à rendre l'esprit capable de les acquérir plus tard. Le vrai éducateur de l'enfant, ce n'est pas celui qui gorge l'esprit et la mémoire de mots, de

phrases, de chiffres, de faits et d'idées qu'il ne peut s'assimiler mais celui qui lui donne la nourriture intellectuelle qu'il peut digérer afin de fortifier et développer son esprit qui pourra lui-même acquérir, choisir et s'approprier ce qu'il aura trouvé chez les autres ou découvert par lui-même.

Nous connaissons des écoles où toute l'instruction tend à meubler le cerveau des mêmes choses. On ne sait pas si le but est bien d'atteindre ainsi une déplorable uniformité, si l'on veut arriver à former tous les esprits dans un même moule, mais c'est bien au moins le résultat général que l'on obtient, c'est-à-dire celui où arrivent la plupart des élèves. Cela rend incapable la masse des étudiants de toute grande initiative individuelle, empêche toute raison indépendante de se manifester. Quand se sentant trop gênée, elle y réussit, c'est en brisant violemment le moule, et, en se lançant dans toute espèce d'exagérations et de divagations, comme tout esclave abuse de ses premiers jours de liberté, n'ayant pas encore appris l'usage naturel, c'est-à-dire, mesuré et croissant de ses forces libres.

Madame Necker de Saussure écrit : " Il est très vrai qu'on ne peut communiquer des connaissances sans cultiver par cela même des facultés, mais il l'est également que la plupart des défauts de l'instruction viennent de ce qu'on s'occupe à enrichir l'esprit plus qu'à le

former et à le développer dans tous les sens possibles..... Qui ne sait que d'assez grandes connaissances s'allient fréquemment à l'incapacité.... Il y a donc pour l'éducation un piège caché dans l'importance exclusive attachée aux connaissances. On est conduit à choisir des méthodes expéditives, à éluder les difficultés.... Une éducation routinière étend son pouvoir sur toute la vie ; et c'est ainsi que se multiplient ces êtres nuls, ces êtres qui font toujours nombre, sans jamais compter, exemplaires sans fin d'une œuvre insipide, l'homme médiocre du siècle et du pays où il vit."

Un instituteur de bon sens se garde de donner contre un tel écueil. Il oblige l'élève à raisonner tout en lui communiquant des connaissances, il le fait remonter à tous les principes. L'exerce même à les découvrir, et à inventer s'il se peut des règles pratiques.... Une fois qu'on est convaincu de ces idées, l'esprit devient l'objet principal dans le domaine de l'instruction, comme l'était la volonté dans le domaine de la morale."

J'ajoute qu'il en est ainsi dans le domaine religieux, ce qui importe le plus c'est de cultiver le sentiment religieux, le fortifier en lui fournissant sans doute comme aliment des vérités religieuses, des exemples de piété, mais non en quantités telles qu'il ne puisse les digérer et que son esprit ne puisse s'assimiler, ce dont on aura chargé sa mémoire, peuplé son imagination et ce à quoi on

aura engagé la conscience. Il importe infiniment que l'âme n'arrive jamais à sentir la satiété des choses religieuses.

C'est bien ici la sphère la plus délicate, comme elle en est la portion la plus importante de notre instruction. Nous ne nous proposons pas un enseignement universitaire ; nous ne faisons à ce point de vue que jeter les bases, sur lesquelles chacun édifiera son instruction supérieure, s'il ne s'entient pas à ce que nous lui avons fourni.

Il est un point sur lequel nous désirons mettre l'accent, c'est que l'instruction et l'éducation que nous nous efforçons d'inculquer à la jeunesse qui nous est confiée, aura pour résultat le plus saillant d'abord et puis le plus durable ensuite, d'empêcher nos élèves de tomber dans de graves erreurs. L'instruction qu'ils auront reçue ne leur donnera pas de hautes distinctions, mais les empêchera de tomber lourdement dans quelques théories absurdes. Elle contribuera à en faire des gens sensés, raisonnables et modestes ; car ce qu'on leur aura enseigné restera pour eux une constante révélation de la multitude des choses qu'ils ignorent. Cela est un assez beau résultat. Tâchez de vous renseigner sur le genre d'instruction et d'éducation premières qu'ont eu les gens qui se sont lancé à corps perdu dans quelque théorie nouvelle, et vous trouverez infailliblement que leur éducation première ne repose que sur quelques pierres chance-

lantes, sur des bribes de connaissances scientifiques ou théologiques, au lieu d'avoir pour fondement une base large et bien assise. Montrez-moi quelqu'un qui rassemble quelques passages des saintes Ecritures, par-ci, par-là, à coup de concordance, et qui croit avoir tout à coup et facilement découvert *une* vérité qui va renouveler toute l'Eglise et toute la chrétienté; et vous pouvez être sûr d'avance qu'il ignore le premier mot de la science sacrée, de la formation du Canon des Ecritures, de l'histoire de l'Eglise, de l'histoire des dogmes, et de l'herméneutique sacrée. Il sera à peu près inutile d'essayer à lui montrer ses erreurs; il ne possède pas les éléments de la science sur lesquels on puisse baser un argument qui pourrait l'éclairer. Cet homme-là au nom de sa connaissance spirituelle des Ecritures ira sans scrupuler démembrer des Eglises, se lancera dans l'étude des prophéties, ou dans la théologie numérique de l'Ancien Testament. Il vous prouvera que tout de suite après les apôtres, l'Eglise a fait une lourde chute, s'est brisée par morceaux qu'on ne peut pas plus réunir, que les fragments de sa pensée à lui; qu'il faut retourner en arrière jusqu'au judaïsme pour retrouver la vérité, observer le Sabbat, et sans doute aussi la circoncision. C'est aussi dans ce découssu d'idées que vous trouverez la soi-disant science religieuse qui guérit toutes les maladies par la foi.

Je ne demande pas que cet homme ou cette femme-là ait fait de la théologie, mais un simple cours de sphère, où l'on apprend que la terre tourne, et que le soleil est un peu plus gros que la terre. S'il ne comprend pas cela, sa bêtise est incurable; et si la terre tourne bien, il en est tout autrement de son esprit. Comme je veux bien admettre ses bonnes intentions, je ne veux pas le condamner comme on condamna Galilée parce qu'il montrait à des hommes, soi-disant religieux, l'univers de Dieu si grand et les hommes si petits; mais je voudrais qu'avant d'aller enseigner les autres, il eut appris dans nos écoles un cours de religion, fut-ce le plus élémentaire; car les leçons d'école du Dimanche, si bonnes qu'elles soient, ont quelque chose de trop fragmentaire.

Messieurs et Mesdames, qui enseignez une branche ou une autre, vous avez une bien grande mission; ne vous découragez pas à la pensée que beaucoup de ce que vous enseignez n'a qu'une portée négative. Sa portée la plus longue, la plus durable, la plus divine sera sentie appréciée, acceptée par plusieurs, si vous avez surtout instruit, discipliné, inspiré des âmes. Elles iront perpétuer votre œuvre, et elles seront ouvrières avec Dieu. C'est là votre dignité, ce sera un jour votre bonheur. Vous aurez pris des diamants bruts, vous en aurez dégagé la gangue, vous les aurez longuement polis, ils luisent

déjà dans ce monde, à vous éclipser peut-être, et dans le ciel ensemble, vous brillerez aux siècles des siècles.

Il ne faut pas que le lointain de cette perspective, et que les résultats prochains surtout de nature négative diminuent le courage de ceux qui enseignent, car cela paraît être la manière de faire de Dieu même. Lorsqu'il s'est agi de préparer un peuple entre tous les autres pour être la lumière des nations, l'éternel témoin de la Vérité divine à travers les siècles, d'abord par sa foi, par sa ténacité et ensuite par son incrédulité même. Dieu a commencé par instruire ces tribus ignorantes, grossières, revêches en leur faisant proclamer par un grand prophète une loi morale en tête de laquelle flamboie comme le buisson d'où elle sortie, le grand commandement, le divin idéal à atteindre : Tu aimeras le Seigneur, ton Dieu de tout ton cœur, de toutes tes pensées et de toutes tes forces, et ton prochain comme toi-même. Puis, suit la longue série des défenses, des devoirs de restriction, de contrainte, de morale négative : Ne fais pas ceci, ni cela, ne va pas là, ne dépasse pas cette borne. C'est par là que commence et se continue longtemps l'éducation de l'enfance.

Ne pensez donc point que vous n'avez rien fait, ou très peu de chose, quand vous avez réussi à empêcher de faire le mal, ou gardé quelqu'un de tomber dans une erreur qu'il enseignerait à d'autres.

L'inspiration du grand commandement Li fera faire le bien.

En terminant cette imparfaite et superficielle esquisse de ce que doit être l'enseignement surtout dans nos Instituts missionnaires, je voudrais recommander l'étude spéciale de la langue française qui sera l'instrument le plus usuel de la pensée de ceux qui passent par nos écoles. Le plus grand nombre des élèves n'auront jamais l'occasion et les moyens d'étudier avec quelque soin plus d'une langue, il importe donc que celle-ci devienne pour leur pensée un instrument bien connu dans sa nature, sa formation et son usage si varié ; car elle est un outil à centaines de pièces qu'il faut changer à chaque instant pour produire diverses formes de pensée. La langue française a moins que beaucoup d'autres de ces phrases toutes montées, bien commodes pour le courant de la vie et des affaires, mais qui manquent dans la société et dans les lettres de variété, de souplesse et de nuances qui font le charme de la bonne société française.

Il est merveilleux de voir ce que certaines organisations cérébrales peuvent faire de ce clavier. Madame Perrier, sœur de Pascal, dit dans sa biographie de son frère Blaise qu'il disait tout ce qu'il voulait et en la manière qu'il voulait. Quand on lit Victor Hugo avec quelque attention dans les pièces où ce

vaste esprit n'est pas encore entraîné dans les nuages, où son imagination frise la démence, on est confondu de tout ce qu'il fait dire à cette langue qui se plie à toutes les formes de la pensée, en revêt toutes les nuances, en fait résonner toute la gamme. Je sais bien que je ne nomme là que deux grands génies, que j'indique un haut idéal ; mais sans avoir du génie on peut arriver à écrire et à parler notre langue de manière à ce qu'elle devienne une musique pour les yeux et les oreilles des autres ; mieux encore, une puissance sans pareille dans l'œuvre de réformation et de transformation des âmes qui nous entourent.



“ A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease
And surges swell no more.”

“ A few more struggles here,
A few more partings o'er
A few more toils, a few more tears
And we shall weep no more.”

—BONAR.

College Note Book.

STUDENT LIFE.

“MATTER is indestructible,” but we began to think that the matter which we prepared for our February issue should have been embalmed before it was entombed in the printer's office. Who was most to blame for the delay, the staff, the printer or “the devil?” Some think the last named the only innocent one of the trio. Poor little fellow he looked innocent enough when at length he brought our proof sheets and lingered in our editor-in-chief's office for the usual donation to pay for a ride back in the street car. Perhaps those who are behind with their subscription to the JOURNAL are to some extent responsible for the delay.

Some items which we had slipped into a pigeon-hole labelled “Latest Local Items,” have had to be transferred to our “Collection of Antiquities.”

Unusually keen, this year was the competition for the honors which the Philosophic and Literary Society of our college bestows on its essayists, readers and orators. The judges declared that careful discrimination was necessary, that the laurels might be placed on the heads of the most deserving. In each contest four or five competitors entered

the lists with the firm conviction that their opponents were “foemen worthy of their steel.” The intermittent torrent of eloquence continued from seven o'clock in the evening till eleven. During this time the president of the Society was observed to take several short walks for the benefit of his health. It was predicted that the Morrice Hall would soon be solid talk. Yet when the last Boanerges, stalking up and down the platform, personified great Goliath defying little David, he made the heavy air to quiver and rock before his stirring eloquence.

Mr. Kellock won the prize for the essay, Mr. Keith the prize for reading, and Mr. Clark the prize for public speaking.

We are surprised to learn that Mr. T. has never had the nightmare. He declares that the saddle which has been under his bed all winter has never been on horseback since it came from the North-West. If all should stow away what they had to purchase in the way of equipment for summer's work in the North-West, and could not dispose of to advantage on leaving, we would find horses, buckboards, harness and saddles in several rooms.

Mr. and Mrs. David Morrice have afforded us another illustration of their untiring interest in our College. A very enjoyable evening was spent by the faculty and students who met at their home in response to their kind invitation on the second of March.

COMIC CUSTOMERS.—A certain student, very dignified, but a little absent-minded, entering a boot and shoe store, thus addressed a young lady clerk: "Show me your shoes." The lady laughed, and the indignant young man, turning on his heel, left the store.

Another student, who had just returned from a mission field in the great North-West, entered a store and asked for boots. He had become somewhat weather-beaten in the faithful performance of his pastoral duties, and was besides somewhat jaded and dusty after his long trip east. He therefore made some allowance for appearances when the dealer asked if he wanted working boots.

"Matchless Decker Bros. Piano" and "Imperial Fire Insurance" advertisements are suggestive of what we want. Some such thought might arise, as the students scan the list of JOURNAL advertisements before going out to buy a domestic article, for which they must now do their own shopping. Three stalwart students resolve to make a joint purchase, Sandy, a canny Scotchman, being elected buyer, enquires. "Do you

allow any discount to students?" Having satisfied himself on this point he places three cents on the counter and demands the worth of it in matches.

Pop-corn was what a fair Donald and her companion wanted. The ladies would pop the corn that evening, and if the gentlemen wished to do anything they could pop the question. Such economical young ladies were well worth a venture. They asked the pop-corn dealer: "What will you allow if we bring back the cobs?"

MISTAKEN IDENTITY.—The busy housewife came from the kitchen to answer the doorbell. Her mind was full of baking and groceries. "Oh! I don't think I want anything to-day," she said, "but I'll see. The young man waited, and soon she returned with some raisins in her mouth, more in one hand and a paper bag of them in the other. She shewed him the fruit, which was bad enough to provoke any house-keeper, and before the bashful youth had time to explain, she said: "I asked Mr. X. for his very best raisins, and see what he has sent me." The lady was profuse in her apologies when she found that she had mistaken the youthful preacher for the grocer's clerk.

One of the students went up to his examination repeating the last words he had read in his text book, "life is a burden." Another carried his notes on sacred rhetoric to the very door. The

last words that met his gaze were: "The causes of obscurity are, absence of thought, vagueness, profundity."

A disordered condition of the stomach may account for the dream of one of our students. He dreamed and lo, exams. were all over, and he was in his first mission field, away back somewhere. One of his parishioners, who had eaten too many eggs, died. A well-known D. D., conducting his funeral service, said: "The deceased died of exhaustion," but a bystander remarked that "eggs often" had killed him.

Towards the close of the session the edge is taken off the average student's appetite. It is especially noticed that he loses his relish for pie: perhaps because it is suggestive of the mathematical Pi. If he has claimed an exemption

in mathematics he will probably call the pie a geological specimen. We heard one say that the pie was *gneiss*.

Soup was the first course, fish the second. A student said the dinner was *superficial*.

Before the eyes of our readers will fall upon these words, the murmurs of weary Theologs and the sighs of anxious Arts Men will have been forgotten. The noble fifteen who graduated in theology will be preaching and raising the hopes of pastorless congregations in various parts of our land; the undergrads in theology and some of the arts men will be labouring in mission fields; and many will be enjoying the bliss of "Home sweet home," and telling some tales which should have been read by their friends a month ago in the PRESBYTERIAN COLLEGE JOURNAL.

P. D. MUIR.

OUR GRADUATES.

REV. R. Johnston, B.A., of Lindsay, Ont., conducted our morning Prayer Meeting last Sabbath.

Rev. P. E. St. Germain is building up a strong cause at Duclou, Que. He says that the French work there is important and encouraging. The congregation purpose erecting a church during the coming summer, and for that purpose Mr. St. Germain has collected about one thousand dollars.

The Rev. R. D. Fraser, M.A., of Bowmanville, Ont., has for some time been supplying the pulpit of St. Andrews Church, Victoria, B.C.

Rev. A. S. Grant, B.A., B.D., of Almonte, called on us the other day and in the course of our conversation with him, we learned that he was very contented in his work and that since he became pastor of St. Andrew's, the most cordial relationship has existed between the congregation and himself. He also related some spicy anecdotes which happened during his College course.

There is a rumour that Rev. F. H. Larkin, B.A., is likely to be the successful candidate for Knox Church Ottawa. We are sure that if this congregation is fortunate enough

to secure him that it will be a case of the right man in the right place.

Rev. J. A. MacFarlane, M.A., paid us a flying visit early last month, and according to an established custom was called upon for an after dinner speech. In the course of a twenty minute address he pointed out that in order to be efficient workers in after life, all students should make the English Bible an object of special study. All other studies were useful in developing the intellect, but for ministers of the Gospel the Word of God was by far the most important.

Mr. MacFarlane spoke very hopefully of his work and said that although College life was in itself very pleasant yet he had enjoyed active pastoral work much better. Last year one of the lady members of his congregation erected at her own expense a large and comfortable house and handed it to the church as a gift.

Rev. W. L. Chy, B.A., gold medalist of the class of '90, has, for the last four years, been settled at Moose Jaw, Assa. Recently the congregation of St. Andrew's Church, Victoria, B.C., extended to

him an unanimous call, but whether Mr. Clay intends to expect it or not the writer is unable to say.

Several of our former graduates attended convocation this year. They were no doubt induced to come by the fact that some of their classmates were to receive honors at the hands of their Alma Mater. The successful candidates for the degree of B.D., were Rev. R. Johnston, B. A., of St. Andrew's Church, Lindsay, Ont., Rev. D. L. Dewar, B.A., of Alisa Craig and Rev. W. D. Reed, B.A., of Victoria Church, Montreal.

This issue of the Journal will complete the corresponding editor's

term of office. Owing perhaps to an undue amount of modesty many of our graduates have not sent in any contributions to this department, and often the editor has had to depend upon press notices for information regarding them. Before retiring however, he desires to thank very cordially any who have been thoughtful enough to render him assistance.

Permit the retiring editor also to introduce to the readers of our Journal a gentleman who will no doubt render good satisfaction during the coming session of '94 '95, Mr. A. MacGregor, B.A., my worthy successor.

WM. PATTERSON.

“ Ah, be not sad, although thy lot be cast
 Far from the flock, and in a boundless waste !
 No shepherd's tents within thy view appear
 But the chief shepherd even there is near.
 Thy tender sorrows and thy plaintive strain
 Flow in a foreign land, but not in vain ;
 Thy tears all issue from a source divine
 And every drop bespeaks a Saviour thine
 So once in Gideon's fleece the dew's were found
 And drought on all the drooping herbs around.”

—COWPER.

REPORTERS' FOLIO.

AT a regular meeting of the Philosophical and Literary Society, held on Feb. 23rd the nomination of officers for the Society and staff for the Journal took place. In some cases the gentlemen were elected by acclamation, but in others the nominees were compelled to bear the suspense till the election at the following meeting.

After regulations had been made with regard to the date for handing in the prize essays, and also as to the night on which to hold the meeting for competition, the meeting closed.

The next regular meeting on the 2nd of March decided who were to be the men of honor in the Society and on the Journal staff.

Officers of the Society were elected as follows :

President, A. Mahaffy, B.A. ; 1st Vice-President, P. E. Beauchamp ; 2nd Vice-President, E. F. M. Smith, B.A. ; Rec. Sec., J. C. Stewart ; Cor. Sec., W. Bremner ; Treasurer, H. Young ; Councillors, J. S. Gordon, B.A., D. M. McLeod, M. Biron, N. Keith and W. Crombie.

The following were elected as the Journal staff :

Editor in Chief, Jas. Taylor, B.A. ; Associate Editors, Messrs. Crombie, Muir B.A., and Ireland : French Editors,

Messrs. Brandt and Beauchamp ; Local and Exchange Editor H. T. Murray ; Corresponding Editor, A. McGregor ; Reporting Editor, Geo. Weir ; Business Manager, A. Graham ; Associate Managers, Messrs. Keith and Bremner.

Before the meeting closed, the society determined to meet two weeks after the date of this meeting to consider the financial state of the Journal.

Another meeting of the Philosophical and Literary Society was held on March 13th. It was held in the David Morrice Hall because the programme was the competition for prizes in public speaking and reading.

More than ordinary interest was taken in this department this year, and a goodly company of the students gathered in the hall to hear the contest. Although the decision of the judges was in each case unanimous, yet this fact does not go to show that the unsuccessful competitors were far below the mark : but rather, judging from the many words of praise to the vanquished during the remainder of the evening, we should say that all these gentlemen displayed rare ability.

The following students were the successful ones :

Mr. W. C. Clark, in public speaking :

Mr. J. M. Kellock, M.A., in the English essay; Mr. P. E. Beauchamp in the French essay; Mr. N. D. Keith in English reading and Mr. Charles in French reading.

The judges of the English competition were professors Ross and Scrimger and Mr. Stephens. Professor Coussirat and Rev. M. Morin were judges for the French department.

A regular meeting of the Missionary Society was held on March 17th. Business matters in connection with the St. Jean Baptiste Mission School occupied the whole evening.

Mr. J. Taylor, on behalf of the Executive Committee, reported that they had resolved to raise the salary of the lady teacher to \$20.00 per month. The resignation of Mr. Charles was then read in which he had given several reasons for his action. The Society, rather than accept the resignation, asked Mr. Charles to re-consider the matter. A communication was then brought in from Mr. Charles, stating that he would continue in the work of the school upon the several conditions which he specified. In view of this communication a motion was passed that a committee should be appointed with full power to examine thoroughly and to settle the whole matter.

The next item of business was the appointment of a collector for the mission. It was discussed at length and

finally the society decided to send Mr. Beauchamp to western Ontario, to appeal to congregations there for the missionary funds. At this point other collectors were also appointed in the various parts of the building to raise money from the students for the New Hebrides mission.

A short special meeting of the Philosophical and Literary Society was held on March 16th inst. In the absence of the president, Mr. Beauchamp filled the chair.

Mr. G. D. Ireland, ex-treasurer of the Journal, submitted his report, and Messrs. Hutchison, B.A., and Gordon, B.A., were appointed to audit the account. A vote of thanks was tendered to Mr. Ireland, and also to the ex-editor-in-chief, Mr. Townsend, for their earnest work on behalf of the Journal during this session.

The last meeting of the Missionary Society was held in the Dining Hall, after dinner, on the 17th of March. Mr. Taylor submitted a report from the committee which had been appointed at a previous meeting to investigate the cause of Mr. Charles resigning his position as missionary in the St. Jean Baptiste school. The report was as follows:

(1) To pay him \$700.00 per year and to allow him the free use of the upper part of the school as a house.

(2) To allow a sum not exceeding

\$100.00 per annum for the heating, lighting, cleaning and caretaking of the school.

(3) To allow \$30.00 per annum for school prizes for the children.

(4) To give a subscription at December for a Christmas tree. (This to be raised by voluntary contribution as formerly.)

(5) To allow Mr. Charles in the months of July and August to exchange pulpits with other French missionaries.

(6) To engage Miss Laurant for the year, April '94—March '95, at a salary of \$220 per annum.

(7) Mr. Charles is to teach during forenoons, i.e., three hours per day; also is to carry on the Sabbath and weekly religious meetings that are now held, and is to do as much other work (such as visiting) as he can.

(8) Mr. Charles is to give a monthly report written on blank forms to be prepared by the society; and this report is to be in the hands of the Recording Secretary by the 8th of each month.

(9) The society is to send two of its members each week to visit the school.

They are to report to the Recording Secretary, on forms furnished for the purpose, the observations of their visit. Some members of the executive committee shall be associated with Mr. Charles in the purchasing of the prizes for the children.

(10) All fees collected in the school and offerings at the church services are to come directly into the hands of the treasurer of the society.

After a careful consideration the students agreed to all these articles except No. 6. It was thought advisable to engage Miss Laurent as she had been engaged in the first. By means of this, then, an agreement was made between Mr. Charles and the society.

Mr. Beauchamp found it would be impossible for him to accept the position of collector, consequently Mr. Biron was elected to take his place.

The Rev. Mr. Morin, M.A., J. R. Dobson, B.A., and D. J. Graham were appointed as a committee to take the oversight of the school during the summer. Mr. Morin was also appointed treasurer for the summer months.

F. W. GILMOUR.

Our Closing.

THE closing exercises of this College were held on the evening of Wednesday, the 4th of April, in the David Morrice Hall. The large hall was crowded with ladies and gentlemen who by their presence betokened the kindly interest they take in the college, its work, its professors, its teachers and its students. Just at eight o'clock the senate, alumni and visitors entered the hall and taking their seats upon the platform, constituted convocation, the Reverend the Principal presiding. After the opening devotional exercises, which consisted in the singing of the 121st psalm, the reading of a portion of scripture, and prayer led by the Rev. Dr. Wardrope, the following programme was gone through :

1. Presentation of Prizes, Scholarships and Medals.

A—PRIZES.

(1.) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

The Walter Paul Prizes for

Public Speaking.	\$10 in books,	Mr. W. C. Clarke.
English Reading.	"	Mr. N. D. Keith.
French Reading.	"	Mr. J. E. Charles, B.A., B.Sc.
English Essay.	"	Mr. John M. Kellock, M.A.
French Essay,	"	Mr. P. E. Beauchamp.
Presented by Mr. A. Mahaffy, B.A., President.		

(2.) SACRED MUSIC.

The First Prize,	\$10 in books.	Mr. P. D. Muir.
The R. S. Weir Prize.	5 "	Mr. D. J. Graham.
Presented by W. H. Smith, Esq., F.T.F.S.C., Lecturer.		

(3.) ECCLESIASTICAL ARCHITECTURE.

The Dr. M. Hutchinson Prize (3rd year only), \$10 in books.									
		Mr. John R. Dobson, B.A.							
Second Prize	\$5 in books.	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding: 0 5px;">Mr. R. Eadie.</td> <td style="font-size: 2em; vertical-align: middle;">}</td> <td rowspan="2" style="padding-left: 10px;">Equal</td> </tr> <tr> <td></td> <td>Mr. N. A. McLeod, B.A.</td> <td></td> </tr> </table>	{	Mr. R. Eadie.	}	Equal		Mr. N. A. McLeod, B.A.	
{	Mr. R. Eadie.	}	Equal						
	Mr. N. A. McLeod, B.A.								
Presented by A. T. Taylor, Esq., E.F.R.I.B.A., Lecturer.									

(4.) RHETORIC.

The Dr. F. W. Kelley First Prize, \$15 in books. Mr. W. T. Morison.
 " " Second Prize, 10 " Mr. James Taylor, B.A.
 Presented by F. W. Kelley, Ph.D.

B—SCHOLARSHIPS, (Special.)

(1.) UNIVERSITY SCHOLARSHIPS, GAINED AFTER CLOSE OF SESSION 1902-03.

The Lord Mount Stephen.	1st year.	\$50.	Mr. J. C. Robertson.
The Stirling.	2nd year.	50.	Mr. Major MacIntosh.
The Drysdale.	3rd year.	50.	Mr. Angus Graham.
The Slessor.	4th year.	50.	Mr. J. S. Gordon, B.A.

Presented by Professor McGoun, M.A., B.C.L.

(2.) FRENCH SCHOLARSHIPS.

The Thomas Houston Scholarship, Theological,
 \$40. Mr. E. Brandt.
 The Guelph (Chalmers' Church), Theological,
 \$40, Mr. J. E. Charles, B.A., B.Sc.
 The Hamilton (McNab St.) Literary, 40. Mr. E. Curdy.
 The Thomas Houston, 35. Mr. V. Genova.

Presented by the Rev. Professor Coussirat, D.D.

(3.) GAELIC SCHOLARSHIPS.

The R. R. MacLennan, (Senior),	\$25.	Mr. N. A. MacLeod, B.A.
" " (Junior),	25.	Mr. Hugh Leitch.
The Duncan Monroe.	20.	Mr. Hector Mackay.

Presented by the Rev. Neil MacNish, B.D., LL.D.

(4.) THE NOR'-WEST SCHOLARSHIP.

The James Henderson Scholarship, \$25. Mr. J. R. Douglas.
 Presented by the Rev. I. L. Hargrave, B.A.

C—SCHOLARSHIPS, (Theological and General.)

(1) ORDINARY GENERAL PROFICIENCY.

The D. Morrice.	1st year.	\$50.	Mr. D. D. Miller.
The Balfour.	2nd year.	50.	Mr. James Taylor, B.A.
The Crescent St..	3rd year.	50.	Mr. A. C. Reeves, B.A.
The Hugh MacKay.	3rd year.	60.	Mr. G. C. Pidgeon, B.A.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Anderson.	1st year.	\$100.	Mr. J. S. Gordon, B.A.
The John Redpath.	1st year.	50.	Mr. Geo. Gilmore.
The Peter Redpath.	2nd year.	100.	Mr. A. Mahaffy, B.A.
The William Brown.	2nd year.	50.	Mr. D. Hutchinson, B.A.

Presented by the Rev. Professor Coussirat, D.D., Officer d'Académie.

D--MEDAL.

THE STUDENTS' GOLD MEDAL, BEING HIGHEST PRIZE OF THE YEAR FOR ALL WORK, PASS AND HONOUR.

Awarded to	- - - - -	Mr. Geo. C. Pidgeon, B.A.
The Silver Medal	- - - - -	Mr. R. Dobson, B.A.

Presented by the Rev. Professor Springer, D.D.

2. Conferring Degrees in Divinity.

BACHELORS OF DIVINITY

Rev. R. Johnston, B.A.	Rev. D. L. Dewar, B.A.	J. R. Dobson, B.A.
Rev. Geo. H. Smith, B.A.	Rev. W. D. Reid, B.A.	N. A. MacLeod, B.A.

DOCTOR OF DIVINITY.

The Rev. Alexander Robertson,	- - -	Venice, Italy.
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Presented by the Rev. Professor Coussirat, D.D.

3. Addresses, &c.

- Valedictory Address, By Mr. D. Guthrie, B.A.
- Presentation of Diplomas to the Graduates of the Year, namely :

Mr. G. C. Pidgeon, B.A.	Mr. D. Guthrie, B. A.	Mr. L. R. Groulx.
" J. R. Dobson, B.A.	" E. A. MacKenzie, B.A.	" A. D. Fraser.
" A. C. Reeves, B.A.	" N. A. MacLeod, B.A.	" J. Maynard.

Mr. J. M. Kellock, M.A.	Mr. Robt. Eadie.	Mr. R. Ballantyne.
“ W. C. Clark.	“ J. E. Charles, B.A., B.Sc	“ J. A. Savignac.

Address to the Graduating Class, - Sir J. W. Dawson, LL.D., F.R.S.C.

CLOSING REMARKS BY THE REV. THE PRINCIPAL.

VALEDICTORY.

Mr. D. Guthrie, B.A., the Valedictorian, said :

MR. PRINCIPAL, MEMBERS OF CONVOCATION, FELLOW-STUDENTS, LADIES AND GENTLEMEN : -

It is indeed hard for the class of '94, who are of all present, the most interested participants in this Convocation, to attempt to describe the feelings which throng their breasts. Most of us, I think, feel rather dazed and it will only be after the lapse of several weeks that we will be able to realize that we have severed our formal connections with this college. If asked to describe in detail the emotions which we at present experience, the first worthy of mention would be *surprise*. When the old year is dying and the moments which separate it from the birth of the new year are lessening, children expect that some mighty change will take place at the very last second, and are somewhat disappointed when the

new year glides quietly into existence. We feel much the same with regard to graduation. We have looked forward to it as to some great event, in which, for all we knew to the contrary, some startling things would be sure to happen. The dread moment has come and gone and yet we feel that we are the same as we were at this hour yesterday. Besides the feeling of surprise we might mention that of *awe*, specially felt by your humble valedictorian. The tumultuous assembling of the classes in the corridors ; the shouting of the censors ; the long and slow procession through divers subterranean passages ; the monotonous tolling of the bell ; the grand overture thundering from the organ ; the solemn march up the centre of this hall ; the many-coloured, beautiful hoods significant of tons of scholarship ; the careless bandying about of Latin ; the approach of the dread moment when

we would receive our diplomas :—all these things have united in inspiring us with *awe*. We also feel *regret*—we regret that our authority will no longer be of any avail in the disciplining the junior men : we regret that we are severing, perhaps forever, many of the firm friendships which we have made during our college course : we regret that the privilege will no longer be ours of listening to the kindly advice : the hearty encouragements and masterly expositions of truth from our professors : we regret leaving college.

While considering these more apparent feelings which fill our heart, we should not overlook the many under-currents, which, though unobserved, play an important part in the history of this hour. Convocation comes at the end of each academic year. At it we realize that another year of college life is come and gone, leaving upon our minds its indelible stamp and its after-sweetness in our mouths. At convocation, as at no other time, we see the solidity and strength of our college. Here are assembled her students, her graduates, her friends, her benefactors, her professors. We hear of the progress that has been made in all departments of college work during the past session : we see the worthy

and great men of our church bending the knee to receive her honors, and above all other feelings there is one that ought to take possession of the hearts of the students and specially of those of the graduating class—a strong and lasting loyalty towards our Alma Mater : a loyalty which time will strengthen, distance enhance, and the severance of formal ties deepen rather than lessen.

In this valedictory I should like to touch upon the relation of the student and graduate to his Alma Mater. It may seem a thread-bare subject to many, but to those of us who are about to leave, it is all-important, and its importance springs from the fact that we have held very close relations to the college during the past six or seven years.

It must be admitted that the tendency in the graduate is to become indifferent to the college and to its claims. Those of us who have been fortunate or unfortunate enough to have held the position of Corresponding Editor of THE JOURNAL, can testify to the apparent weakness of the ties connecting certain of the alumni with the college. Whether this arises from the modesty inherent in the breast of the budding theologian, is hard to decide. He may honestly feel that he can do nothing to aug-

ment the greatness of his already great Alma Mater : he may unconsciously minimize the importance of his relations to her : he may feel that the distance which separates her from her offspring is so great that it is justifiable in him to forget her : he may press the claims of his pastoral work to the exclusion of those of his college. He may do all these things but the fact still remains that some service, some expression of his loyalty are due to his Alma Mater. The mean spirit, dwarfed and hedged about by the littlenesses of its own nature, although fully recognizing advantages and benefits received, fails to respond. The dog that bites the hand that feeds it ; the slave that betrays the one who liberates him, are not more worthy of our contempt than the graduate who forgets or ignores what his college has done for him and her claims upon his life. Indifference to the claims of Alma Mater is but the last resort of the indolent and selfish soul, which, conscious of its duty of gratitude, neglects that duty and presents an impenetrable front to all demands. The hard practical spirit of the present age should never, in any department of life, be allowed so to possess the mind and heart as to sever ties sentimental they *may* be called, which

in their origin are the outcome of gratitude, which in their power to smoothe down the rough corners of character are irresistible, and in their uplifting and upbuilding efficiency are of inestimable value.

Loyalty ought never to imply a selfish disregard of other colleges. Far be this spirit from the spirit of our theme. We recognize and rejoice in the greatness and strength of our sister colleges. We recognize that we stand upon a common foundation, that we employ common methods and that all aim at a common end. The selfish can never be truly loyal. It is only by the recognition of broad principles, connecting bonds and the interdependence of the colleges, that we may hope to exclude from our loyalty any selfishness which at first sight might seem warranted by our great love for our Alma Mater.

Among other Canadian colleges, this college occupies a unique position. It is a link connecting the eastern and western sections of our church and is free from the prejudices yet permeated by the spirit of both. It is peculiar in that we find here a blending of the two great Canadian nationalities. As by a process of grafting we may have two kinds of fruit produced by the same

vital energy of the parent trunk, so we have two sets of students receiving instruction in this college both permeated by the same spirit yet each producing its own peculiar fruit. It enfolds within its walls representatives of the French and English-speaking portions of our Dominion. The former, with their keen perception and buoyancy of spirit, counteract the sometimes sombre solidity of the latter. If but the same methods were adopted throughout Canada for the harmonization of the French and English races, namely, the constant presentation of the motive of common interest, to disturb the peace and harmony that would then exist, would be beyond the powers of the most erratic and revolutionary politician that ever framed inflammatory speeches. Our Alma Mater has opened wide her arms to students both English and French, offering them the same advantages and expecting the same loyalty from them. She secures harmony and sympathy by showing them a goal appealing to the highest and best faculties of both nations: and here, at any rate, the Union Jack and the Tri-color are entwined and inseparably bound together by cords of good Presbyterian blue.

True greatness is never ostenta-

tious and is seldom assertive. It needs no blowing of trumpets to proclaim it but demands simply that men should gaze upon it: it may be on this account that the old proverb "familiarity breeds contempt" is true of the student with regard to his college, if the word contempt be taken as meaning "indifference." That which we gaze upon from day to day will, to a certain extent, lose its greatness as far as we are concerned. This does not do away with the fact that real greatness exists but explains why it is that the ordinary student seems but little impressed by the greatness of his college. The peasant of Switzerland gazes with indifference upon scenes of grandeur which fill the stranger with silent awe. He sees the mighty Alps with their giant heads cast up toward heaven until they are lost to view in the gleaming clouds which hang about their brows like crowns of pearl. There stand those mighty sentinels, their heads grown gray through long watching. There far down in the valleys, lie the lakes, sparkling in the morning light like silver and like molten gold in the deepening twilight. The peasant sees these things day by day but receives no conscious impression from them. So with students, we

fail to fully appreciate our Alma Mater, her great usefulness, her mighty influence upon our own lives and upon the lives of others, for year by year she is sending forth from her bosom men whose lives *she* has moulded and whose duty it is to mould the lives of others. She sends forth men whose duty it is not only to build up a mighty temple of souls for God— a temple which shall endure after the earth has passed away and the heavens rolled up as a scroll.

but also to seek out the individual and impress upon him his duty to himself, to his fellow-men and to the nation to which he belongs. This moulding takes place day by day and the student is unconscious of it. It will be only after years of absence and from miles of separation that we shall see things in their true perspective and realize how great and how worthy is our Alma Mater as an object of loyalty.

Loyalty is not only based upon the worthiness of its object but also upon the sense of benefit received. We sometimes though we are thankful that such a thing is rare meet with students who feel that they are conferring an honor upon their college by attending lectures within its walls. These men are usually new men, who have come to this conclu-

sion, through no fault of their own but through the undue competition which exists among the various colleges. This compeeditory spirit is sometimes carried to such an extent that students are paid for their attendance. Men quickly grow out of this unhealthy state of feeling. It is not long till the new student feels drawn by some mysterious force into his proper place. At first the college is a thing entirely independent of him and he of it. Gradually he comes to realize that by some hidden process of assimilation he has become a part of the college and that its influence is moulding his life. Then comes a reversal of the first order of things, and he finds that his Alma Mater has become a part of him and that she is bound to him by a thousand unbreakable ties. In the Spring when he leaves he is troubled by a sense of loss; in the fall he is eager to get back; while at graduation he feels that he is stepping out of one environment which he has learned to love, into another of which he knows but little and at first loves but little. The benefits accruing to the student from this intimacy are great and very varied. As the flowers open to the sun shining upon them, so opens the mind of the student under the power of college in-

struction. As the moist clay upon the wheel yields to the pressure of the potter's thumb and becomes shapely and useful, so does the character of the student become moulded by college influences. As the steel mirrors of ancient times became bright and capable of reflecting clear images, only after laborious polishing, so the moral and spiritual faculties of the student become bright and sensitive through long contact with professors of worth and learning. Thus, as we estimate the benefits that we have received, we will feel ourselves bound by a constant and lasting obligation to be loyal to our Alma Mater.

Loyalty is the basis of all harmony and apart from harmony there can be no efficiency. The college needs the graduate and the graduate needs the college. The graduate feels how much the college has done for him and the college feels how much the graduate may do for it. Hitherto our interests have been, to a great extent, bound up in those of the college; henceforth the welfare of the college is, in some degree, dependent upon our welfare. This feeling of loyalty and interdependence is the main-spring of the efficiency of the college. We of the class of '94 have been graduated to-

night but this does not mean that we have severed our connections with the college it rather means that we have been absorbed into her life-blood and have become a part of a mighty machine, and it is expected of us that we shall work in harmony with the other parts and bear our share of the strain. If we go into one of the large machine shops of this city, viewing the scene with inexperienced eyes, all appears confusion. Belts, some running this way, some that, carrying the power from one machine to another; wheels revolving with lightning rapidity; cogs working into cogs; apparently chaos reigns supreme but in reality the most perfect harmony exists. In the morning at the first throb of the engine, at the first groan of the great balance-wheel all the machinery is set in motion; in the evening at the last tired pant of the engine and the last whirr of the huge wheel, all stops. Let a band be cut or a wheel broken and so much machinery is useless. The college is an organization. The professors, students and graduates are the belts and wheels and that there may be effectual work done and a saving of energy, it is necessary that there should be the most perfect harmony and sympathy between the various parts. The pro-

fessors without the students are useless : the students without the professors are like machinery without motive power : the college without graduates is weak, and graduates without a college are homeless wanderers. Loyalty is the mother of harmony and the grandmother of efficiency.

A few words, before concluding, with special reference to the class which I represent. We have the honor of being the largest class that has as yet been graduated. Those receiving the degree of B.D. are five in number,—the largest honor-list at any one convocation. Why some of these have been excluded from the class photo and compelled to get one of their own, is hard to say. Some whispers have reached me that they failed to come up to the class average in point of beauty. As for the rank and file of the class, it becomes the valedictorian to be modest for he belongs to them. Suffice to say that, though we are great in quantity, we feel by no means inferior in quality. As a class our accomplishments are very varied. We have men who are versed in the plain Saxon of John Bright, and others, who in the sublimity of thought and loftiness of expression, might vie with Edmund Burke ; we have those who trace

their family tree right back to the Garden of Eden and sing and speak their mother tongue in a way that might make Ossian turn green with envy ; we have those who discourse in the mellifluous language of Hugo, Racine and Bossuet ; and we have two men who, since purchasing the *Encyclopædia Britannica*, have become such expert linguists that they converse in Egyptian hieroglyphics. Two of our number have graduated with the degree of B.D. All the medals and scholarships have been given to deserving and scholarly claimants and those of us, who have not been fortunate enough to receive anything beyond our diplomas, console ourselves by being extremely proud of the men upon whom these honors have fallen.

It now devolves upon me in behalf of my classmates to wish all present a kindly farewell. Our farewells will be brief but not on that account less sincere and kindly.

To our friends outside the college walls we say "farewell." You have been kind to us. We appreciate your kindness.

With regard to the professors we hardly know how to express ourselves. It has been our privilege to enjoy a much closer intimacy than is usual between professors and stu-

dents. We carry away with us if not all—at least the best part of your teaching, namely, the kindly, manly, generous spirit which has uniformly characterized it. You have sought to make clear the way before us. We have brought doubts and prejudices with us into the class-rooms and you have patiently sought to remove them. Your effort ever has been to point us upwards to “the Light of the World.” After we have been for some time engaged in regular pastoral work, we shall be better able to appreciate what you have done for us. We shall strive to thank you, not by our words, but by our emulation of your example and by the use of your teaching. To you, who have been our friends rather than our professors we say “farewell.”

To our fellow-students we would give a hearty hand-shake. We have lived together in college as a large family of brothers. We have all been working for the same glorious end and have been striving to help and encourage one another. There are ties binding those who go to those who remain, which will last throughout life. If there be one word of advice which it would not be out of place to give it would be this: don't stand aloof from the students of the great university with

which we are affiliated. Enter into all legitimate spheres of student life and use your influence in behalf of Him who ever “went about doing good.” To you, fellow-students, we wish all success in the years to come.

We must now, class-mates, say farewell to one another. Our ranks have been thinned by removal and death since first we were banded together as a class, and as we go forth to our labor we would not forget those whom the Lord of the Harvest has been pleased to withdraw from labor here below to enter into their eternal inheritance above. It is their's to rest; it is our's to labor.

We go forth to labor for the Master and to spread abroad the Gospel of God's Son. Our vocation is high and its responsibilities are great. Let us ever seek by our loyalty, above all, to Christ, by our love, patience and humility, so to labor that many may be turned from darkness into light and from sin unto God.

In the course of a few months we shall be scattered to all parts of the land. Apparently we shall have severed all connection with our Alma Mater. Our surroundings will be changed. New circumstances will call forth new activities and develop new traits of character. New conditions will produce new feelings.

Our sympathies will have new objects upon which to fasten themselves and our mental energies will be turned into new channels. As year succeeds year the old life in the college halls will appear as a dream of the past—a pleasant dream. There is something that we ought to take with us from the old environment into the new, and it is a spirit of loyalty to our Alma Mater. The peasant of the highlands of Scotland, nurtured in one of the most splendid of Nature's nurseries, roaming at will upon the rocky mountain side, following the mountain torrent to its source, herding the cattle upon the heathery hills, at night returning to his humble home, is loyal to the place of his birth through after-life. Leagues may separate him from that home: the song of the lark as it rises at twilight to pour down its lullaby upon the earth, may be unheard for years: the perfume of the heather may be but an indistinct memory; but still the son of the highlands loves the land of his birth: loves that humble home though he inhabit a palace: loves the wild, rugged scenery of his childhood: loves the place where his young mind was first filled with burning ambition and his young bosom first throbbled with pent-up

emotion. We go forth to the world a larger and more magnificent field of action than these college halls; we go to fight with the armor which we have hitherto carried as soldiers upon the drill-ground. Let us carry with us a true spirit of loyalty to our Alma Mater and, even though we see her not for years and become separated by the breadth of continents, let us cherish in our hearts a deep and earnest loyalty which, as the years roll by, will be mellowed by time and become a very virtue in our lives.

After the presentation of the diplomas to the graduates of the year, Sir William Dawson addressed to them a few exceedingly earnest and inspiring words. The following is an outline of Sir William's address:

I have been honored with an invitation to address the recipients of a degree for which I am not myself eligible, all my academical distinctions being of a secular nature. I have, however, the gratification of being an aged man, if not an elder in the technical sense, and of one often having the pleasure of listening to preachers who were my own students, and perhaps it may be thought useful sometimes to reverse this relation and that those preached to should occasionally address the

preachers. In any case I may hope as one who has lived through, and that with some observation of his surroundings, nearly three-fourths of one of the nineteen centuries, to say to you some things that may be suggestive and helpful. The address which followed was of the deepest interest, being limited to this one thought, "the importance of basing everything on the Word of God and of constantly gaining in knowledge and spiritual comprehension of the Holy Scriptures as living force within." "For you and for all," said Sir William, "the Word of God, which is the sword of the spirit, is the first and only weapon, and your motto should be 'the bible, the whole bible, and nothing but the bible.' In that inspired book the main subject is Christ the Messiah. He is its Alpha and Omega. To Him it bears witness from its first page to its last and the whole constitutes the development from the beginning to the end of time of the divine programme of salvation for man. I cannot regard you as having yet entire mastery of this weapon. The student has his time much occupied with the surroundings and accessories of the bible, and it is not until the soldier of the cross has proved its temper and his own coolness and

skill in many a hard-fought field that he can be considered as fully expert in the use of the sword of the spirit. It requires much study, much experience and much living on the bible and by the bible to be 'Mighty in [the Scriptures.]' In conclusion Sir William said: "Born of God into the new heavenly family, may you grow in wisdom and knowledge. May your last days be your best, the glorious setting of a sun which will rise to an eternal day. It must be so if you will enter into the divine life as described by Christ and follow the closing advice of His apostle Peter."

In closing the convocation, Principal MacVicar spoke as follows:

The work of the session now about to close has been satisfactory throughout. We opened in October last with an attendance of ninety-two in classes of all grades, being an increase over previous years. By the good providence of God the health of professors and students has been excellent. Uninterrupted harmony and conscientious devotion to study have characterized our entire collegiate community. Indeed, in some instances, over-exertion rather than any tendency to remissness in duty was what had to be guarded against. The fifteen gentlemen who have just

received their diplomas from the largest class we have yet sent out, and I feel confident they will, by the aid of divine grace, give a good account of themselves in time to come, and that the ministerial ranks of the Church will be much strengthened by their presence. They enter upon their great life-work in the enjoyment of the hearty confidence and goodwill of every member of the faculty, and our desire and prayer in their behalf is that their future career may be distinguished by still greater success than that which has been achieved within these halls or as students of the university. With the addition made to-night to the roll of our alumni it now contains two hundred and sixteen names. Some of these have gone to their eternal rest and reward, but the most of them are still in active service, and they, along with the large body of students annually upon the mission field during summer vacations, form a great spiritual force emanating from this centre. The Sunday morning meetings of professors and students for prayer and conference, which were inaugurated at the beginning of this session, have been well attended and are believed to have been a valuable means of grace to all. Not long since I had occasion to speak words of high appreciation of the late Mr. Peter Redpath, for years an active member of our board of management, and one of our many generous benefactors.

His benevolence and many admirable qualities need no eulogy from me. Another conspicuous figure has been recently removed from college circles by the decease of the Rev. Dr. George Douglass, Principal of the Wesleyan College. He was a good and brave man. We, in common with thousands of others, will long remember his eminent services to the cause of truth and of his country.

I have only further to mention that 188 volumes were added to our library during the past year, 46 volumes having been purchased by Mr. David Morrice, chairman of the college board, and 77 given by Sir William Dawson. And to-night Mr. Warden King presents a copy of the life of the Rev. Dr. Andrew Bonar to each member of the graduating class. To these and all other benefactors we tender most cordial thanks. We wish to see the growth of the library keep pace with that of other departments, and we should therefore be specially pleased to have funds placed at our disposal to enable us to purchase recent and most necessary works. I trust also that the scholarship fund will receive early and effective attention from the board of management.

After the singing of the Doxology, Rev. Dr. Campbell, of St. Gabriel Church, pronounced the Benediction, and the session of 1893-4 was over.

Editorial Department.

The Volume. Volume thirteen is completed, and we venture to hope that it has done at least some good. In the belief that our efforts will be appreciated we hand the volume over to our readers that they may judge of it for themselves, and render their verdict accordingly. When we assumed our editorial duties a year ago we expected that we would encounter many difficulties, and indeed our expectations have been far more than realized. To those who deluded us with vain hopes and mocked us with false promises we would bear only good will. We shall endeavour to forgive and forget. To those who assisted us with their contributions we feel deeply grateful. To those who helped us by a word of kindly encouragement or in any other way, we wish to extend our thanks. And now, as we launch forth into the world the last number of this volume, we lay down our pen with a tremendous sigh of relief.

* * *

The Session Past. Now that the session has come to a close we can look back over the work of the College year and view it in its entirety; and as we do so, from beginning to end, we can point to nothing in which the good hand

of a kind Providence has not been manifest. From first to last perfect harmony has reigned within our college walls, which, indeed, is no exception to the order of former years, and for this very reason we have all the greater cause for gratitude. The professors labored hard and faithfully during the session, and have well earned a holiday. The work has progressed favorably, and the results have been up to our expectations.

Although there was not an entire absence of illness among us, we have great reason to thank our Heavenly Father because there was less sickness in the college during the term that has just ended than during any other term for a number of years past. Upon the whole, therefore, the students were able to work well, and they did good, honest work. And now, after the winter's toil and the long strain of examinations at the end, the men have come through more or less fatigued. Some go to their homes to enjoy a rest well merited, as we believe. Fifteen of our number go from us, no more to return in the capacity of regular students. They go forth to the service of the Lord, followed by our kindest wishes and our earnest prayers

and although their future lives may seem cut off from ours, those friendships cannot be obliterated that were formed and ever deepened in all these years during which we lived together as brothers in our college home. The rest of us go out to labor for the Master in the various mission-fields of our churches. It is a great responsibility which we thus assume, and we realize it. We feel impressed with a sense of our weakness and insufficiency; but we are assured at the same time that it is not by might or by power but by the Spirit of God that the seed of the kingdom is to find a lodging place in the hearts of men and women.

As now we stand between two periods in our lives we pause to take a backward glance at the session we have just left behind us, and as in mind we run over the numerous blessings which a kind Providence has showered upon us, we are constrained to say: "Surely goodness and mercy have followed us." And, when we turn our faces toward the future, our souls are cheered and our hearts made light by the words of the Master himself: "Lo, I am with you always, even unto the end of the world."

* * *

Elocution As has already been stated
for in the columns of the JOURNAL,
Theological the governing body of
Students. this College have come to
 realize the value of elocution to men

studying theology, and have consequently added it to our curriculum as a compulsory subject. From the very beginning of the present session, students have shown by their regular attendance at lectures, that they too realize the importance of pursuing such a line of study. Now, however, that the college year is drawing to a close, we are in a position not only to thank our benefactors for the interest manifested in our welfare but also to express an opinion or two regarding this new departure in our theological studies.

The preparatory training of theological students of the Presbyterian Church in Canada now extends properly over a period of seven years. During this time, the studies pursued are of a great variety, including Arts, Sciences and Philosophy. In all this work, the mind is not only stored with useful knowledge but trained to habits of accurate thinking, and made capable of readily detecting error and discovering truth. This is all very well. The minister of the gospel should have all these qualifications. He should have a mind well stored with useful knowledge and capable of being easily replenished with fresh supplies. But he needs more than this. He requires to be able not only to receive truth but to impart it to mankind. This, indeed, is his great mission, and his receptive powers are only means to this great end. They are means, but not the

only means, as may frequently be inferred on seeing men who, though well informed themselves, seem utterly incapable of imparting their knowledge to others. Something further is needed. The calling of the minister must be an art as well as a science. He must be able to act as well as to know. His actions are numerous, and regarding most of them he receives ample instructions during his college days. But, heretofore, for the task of public reading and speaking, the student has not received sufficient training in many of our colleges. He has not received a training that will enable him to make his hearers know and feel as he himself does—to "make the Bible a living book" for them, and his discourses not only heard but felt. For this task, he can be and should be prepared in college under the careful direction of an instructor in elocution.

We may, therefore, say we admire the good judgment of the governing body of this college in adding elocution to our course of studies, and thank our benefactors for their thoughtfulness in this matter. Surely, in a seven-years' course, it is not too much to expect that one hour a week for three years should be spent in acquiring an art which is so essential to success in the great work of after life. We have also been pleased with the practical way in which instruction has been imparted in this course

during the past session. The lecturer seems to realize that it is an art, rather than a science, he is teaching us-- that it is practice, rather than theory, we need. Consequently, the time has been devoted almost entirely to reading from the Scriptures, and theorizing and insistence upon fettering rules have been left largely in the background. As the course is but in its infancy with us, we must express satisfaction with its present appearance, and hope that in future it will improve through the increased enthusiasm of both professor and students.

For us, as students, it is well to remember that, while opinions may vary regarding the absolute necessity of clergymen being men of musical talent as well as regarding the possibility or impossibility of all of them being such, there are practically no grounds for such a variety of opinions regarding the art of reading and speaking. The necessity of a minister being a successful reader and speaker is obvious, as is also the fact that any man, by diligent endeavours, can attain to considerable power in either of these directions. But it should not be forgotten that readers and speakers, unlike poets, are made rather than born. A man may read and speak well naturally, just as some can sing fairly well without being experts in the Tonic Sol Fa method, still, if he would attain to any great degree of success in

line, he must, like his untalented neighbour, do so by dint of hard, persevering toil. For the man who considers himself a natural born elocutionist who does not need to practice with the ordinary rank and file of his class, there is little hope of successful progress.

It is, therefore, to be hoped that elocution may long continue on our college curriculum as a compulsory subject, and that the present interest in it may not only remain but increase. This increase of interest, it may be needless to add, will depend largely on the efforts of the lecturer to make the course a practical one—one in which the students will realize that they are getting the value of the precious hours spent thereon.

* * *

Students At the time of the issue
in Mission of this last number of the
Fields. JOURNAL for this session we students are scattering in all directions to our mission fields, and a few words of sympathy and advice, given in a proper spirit, cannot be out of place.

Let us remember, fellow-students, that we are going to a most important work, and therefore should face it with courage and confidence, even though it may be with much trembling. It is true we feel our insufficiency, we know that we are young and untutored, and we shrink from being the teachers of people, and from being examples to all, especially to the young, for we know

that parents will be appealing to their children to do as the "minister" does. Yes, we shrink from our work and feel its great responsibility, yet in the providence of God we are assigned to it, and like brave men we should face it, determined by God's grace and in His strength to do our best.

As we go to our work let us remember that we may have difficulties in our fields. There may be quarrels among the people, little envies, strifes and clashing ambitions; let us not be discouraged by them; it may even be that we shall have greater difficulties than these; in any case let us do our best, and bring much prayer and sanctified, unselfish, common sense to bear upon them, and matters will right themselves, if not wholly, to a large extent. Prayer and sanctified, unselfish, common-sense do wonders at removing difficulties and building up righteousness.

As we enter upon our work let us determine that we will do our people JUSTICE; let our motto be "to do as much as we can, not as little as we can get off with;" of course we owe a duty to ourselves not to injure our health; but more people injure themselves by laziness than by hard work. We should put a just and fair amount of time into the preparation of our sermons, Sabbath-school work and visiting; but we do not wish to enlarge upon this thought. What we would like to force home to

heart and mind is "to do the people justice," justice in capital letters. We know that the majority of the students do, but there is a minority that do not, and this is for them. If they do not do their people justice they should get out of the work. The ministry is no place for men who do not give justice in their work.

Let the BIBLE be given an important place in our work; let it be made a prominent feature of our work to have the people read their Bibles daily, and to this end it might be well to organize a "Scripture Union," in which the people would pledge themselves to read each day a selection determined upon for that day. By this we would have daily and systematic reading of a definite and suitable passage. Let us not forget to give the Bible a prominent place in our work; would it not be better to succeed in influencing the people to study their Bibles than for us to preach "great" sermons? It would produce a more intelligent and useful class of Christians. We do not value the Bible half enough; let us value it more.

The children should receive a good share of attention. If we look up John 21, ver. 15-17, we find that when Jesus gave a charge to Peter He did not omit the lambs. If great manly Peter was required to find time for the lambs, what about us fellow students. We can

profitably imitate Dr. Mackay of Crescent street church and give the children a short talk at one service per day. It will make them feel that there is a purpose in their going to church, and if we try it we shall find that the older people enjoy the children's talks; "old people are just over-grown children." Feed the lambs.

With hesitation we write it, but we think it well to do so. Let us have the very highest respect for womanhood and our own finer character and never flirt. If we are inclined to do so the chances are that we are idle, and should be looking up more work. This paragraph may be displeasing to some, yet its advice and warning are needed. "If the cap does not fit do not put it on."

Should people praise us, whether we deserve it or not, let us not grow conceited or vain; let us be very careful about this, some good students have been spoiled by it. Dr. Mackay of Formosa, in his address to us last month, laid much stress on the necessity of being established in humility; let us seek to be.

Personal work, speaking in the homes and in private to individuals about their soul's salvation and their relation to God, should be a prominent feature of our work in visiting. It certainly is not easy to do, but yet, fellow-students, it ought to be done. It is difficult, but it pays; it freshens our

own souls and makes us more effective pastors and preachers. Am I wrong when I say this is neglected more than it should be? A year ago an excellent woman, one that I would call a mother in Israel, told me I was the first student or minister for years who had spoken to her about her soul or her Christian experiences. She was the wife of a member of Parliament, and was accustomed to having students and ministers at her home frequently, and she said that she had often sat with sadness and bitterness in her heart as she listened to them talking crops, politics and other things, but not a word about their own or anybody else's soul or relation towards God. Is this a common experience? Let us make it not to be in our fields.

We should determine to be generals in our fields, and should lead the people and get as many of them working as we can; let us not go to the work thinking that we have to do it all. The work is really the peoples, and they and we should heartily co-operate to

make it a success. People need to be impressed with a sense of their responsibility. This is a theme for a number of good sermons.

And, as a last word, fellow students, do we need to be told to put implicit faith in God? The work is His. Some of the disciples could not cast out a devil because of unbelief. We feel the presence of unbelief in our hearts, yet let us pray, "Lord, I believe, help thou my unbelief," and we shall be answered. May we have that faith which removes mountains. In my first mission field our principal wrote me once, and, while counselling me to faithfulness in my work, he also tersely and strongly impressed upon me the necessity of faith in God. I think I shall never forget the impression it made. May God bestow upon us all this gift!

I trust these plain words will be taken in the spirit in which they are written; they are intended to do good, may God use them!

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Managers' Notice.

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